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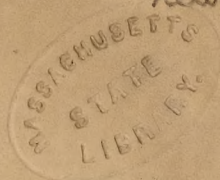


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SECOND
REPORT
ON
The State of Education
IN
BENGAL.
—
DISTRICT OF RAJSHAHI.

G. H. Hutmman, Bengal Military Orphan Press.

To George D. Emerson Esq.
with the kind regards
of the father of one of
his pupils W. Adams

Calcutta 11 Sept 1836

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SECOND
REPORT

ON
The State of Education

IN
BENGAL.

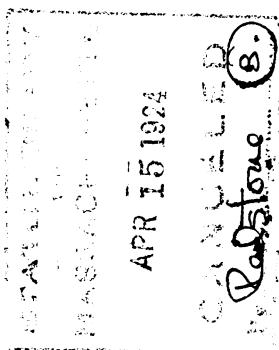
DISTRICT OF RAJSHAHI.

PUBLISHED BY THE ORDER OF GOVERNMENT.

CALCUTTA:

G. H. HUTTMANN, BENGAL MILITARY ORPHAN PRESS.

1836.



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EDUCATION IN RAJSHAHI.

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ERRATUM.

Page 21—fourth line from the foot, for “as” *read* “than.”

STATE OF

Education in Rajshahi.

THE report on the State of Education dated 1st July 1835 presented a view of the information possessed on that subject at that date with reference to all the districts of Bengal; and the object of the report now respectfully submitted to the General Committee of Public Instruction for the information of Government, is to fill up a small portion of the outline then sketched with ampler and it is hoped more accurate details.

The district to which those details exclusively relate is that of Rajshahi to which attention was in the first place directed on the following grounds. The route prescribed to Dr. Francis Buchanan (Hamilton) in conducting the statistical investigations which he undertook by the orders of Government about 30 years ago, as quoted in the preface to the printed edition of his report on the district of Dinajpur, is described in these terms:—
“The Governor General in Council is of opinion that these inquiries should commence in the district of Rangpur, and that from thence you should proceed to the westward through each district on the north side of the Ganges until you reach the western boundary of the Honorable Company’s provinces. You will then proceed towards the south and east until you have examined all the districts on the south side of the great river and afterwards proceed to Dacca and the other districts towards the eastern frontier.” In conformity with these instructions, Dr. Buchanan visited and examined the Bengal districts of Rangpur,

Dinajpur, and Purniya; and when the route to be followed in the present inquiry came under consideration, it was proposed and sanctioned that the general course prescribed to Dr. Buchanan should be adopted—not retracing any of the ground already trodden by him, but beginning from the point in Bengal at which his labours appear to have been brought to a close. If his investigations had been prolonged, the district of Rajshahi, in pursuance of his instructions, would probably have received his earliest attention, and it has consequently formed the first subject of the present inquiry.

The appended tables relate only to one thana or police subdivision of that district. I at first contemplated the practicability of traversing the entire surface of every district and of reporting on the state of education in every separate thana which it contained, but when I actually entered on the work I found that an adherence to the instructions I have received would render this impossible, or possible only with such a consumption of time and such a neglect of purposes of practical and immediate utility, as would tend to frustrate the object in view. My instructions state that “the General Committee deem it more important that the information obtained should be complete as far as it goes, clear and specific in its details, and depending upon actual observation or undoubted authority, than that you should hurry over a large space in a short time, and be able to give only a crude and imperfect account of the state of education within that space. With a view to ulterior measures, it is just as necessary to know the extent of the ignorance that prevails where education is wholly or almost wholly neglected, as to know the extent of the acquirements made where some attention is paid to it.” The soundness of these views will not be disputed, but to extend over every subdivision of every district throughout the country, the minute enquiry which they prescribe is not the work of one man or of one life, but of several devoting their whole lives to the duty. Without attempting therefore what it would be impossible to accomplish, I have sought to fulfil the instructions of the Committee by thoroughly examining the state of education in one of the subdivisions of the district which, with such qualifications

as will appear to be necessary, may be taken as a sample of the whole ; while, at the same time, the state of education generally in the other subdivisions, and of particular institutions worthy of note, has not been neglected.

SECTION I.

SUBDIVISIONS AND POPULATION.

Rajshahi was formerly the most extensive district of Bengal, comprehending, according to Major Rennell's computation in 1784, 12,999 square miles ; at which period also the population appears to have been estimated at 1,997,763. After that date several important pergunnahs were detached from it, and joined, it is believed, to the district of Moorsheadabad, and in 1801 the population of Rajshahi was estimated at 1,500,000. About twenty-five years ago, two thanas viz. those of Chapai and Rahanpur were, in respect of police and fiscal purposes, detached from Rajshahi and employed with two from Dinajpur and four from Purniya to form the joint magistracy and deputy collectorship of Malda. About ten years after, four other thanas of Rajshahi viz. those of Adamdighi, Nakhila, Serpur, and Buggoorah, with two from Rangpur and three from Dinajpur, were for the same administrative purposes, employed to form the joint magistracy and deputy collectorship of Buggoorah. Still more recently within the last seven or eight years, five other thanas viz. those of Shajatpur, Khetapara, Raigunge, Mathura, and Pubna were in like manner separated from Rajshahi to contribute with four from Jessore to form the joint magistracy and deputy collectorship of Pubna. After these large reductions the district still contains ten thanas and three ghatis, in all thirteen police subdivisions.

These subdivisions are here enumerated in the order of their estimated relative territorial extent, beginning with the largest; viz. *thanas* Bhawanigunge, Hariyal, Nattore, Chau-

gaon, Bauleah, Bilmariya, Tannore, Manda, Dubalhati, and Godagari; and *ghatis* Puthiya, Sarda, and Mirgunge. Of these Nattore is the most central, and is that to which the tables in the Appendix refer, being taken as a standard by which to judge of the condition of the remaining subdivisions. Its greatest length from north to south is estimated by well informed persons in the district at 22 miles and its greatest breadth from east to west at 20 miles. These are estimated, not measured, distances and may be a little below or a little above the truth, and even if taken as strictly correct they must be understood to express only the distance of the extreme and opposite limits without implying that the same length and breadth will be found at all points. As the different districts run into and dove-tail with one another, so do the different subdivisions of the same district. The space therefore contained in the thana of Nattore will not be correctly judged from the extreme length and breadth which would make it equal to 440 square miles whereas the actual area probably does not amount to more than 350. Comparing the other subdivisions with Nattore, Bhawanigunge and Hariyal have each a larger extent of surface, but much of the former is occupied by jungle and of the latter by water, the Chalan Bil, the largest lake in Bengal, being principally included within its limits. Chaugaon and Bauleah are about equal in extent, and each rather smaller than Nattore; and Bilmariya and Tannore are one grade smaller. Manda is rather larger than Dubalhati or Godagari, the two latter being the smallest in size of the thanas. The *ghatis* are still smaller considered merely in reference to territorial extent, and of the three Puthiya is the largest. Besides Bhawanigunge, Manda, Tannore, Dubalhati and Godagari have much jungle in which the wolf and tiger have their haunts. The three *ghatis* are sections of contiguous thanas, placed under separate native superintendents, to give greater vigour and efficiency to the administration of the police.

About the end of 1834, Mr. Bury, the magistrate and collector of the district, caused returns to be made to him by the different daroghas, showing the number of families; of men, women, and children; and of *chaukidars* in each thana. I was

permitted to examine them, and the following are the results which they exhibit, omitting the column relating to chaukidars:

POPULATION RETURNS OF 1834.

THANAS.	FAMILIES.	MEN.		WOMEN.		CHILDREN.		TOTAL OF INHABI- TANTS.
		<i>Hindus.</i>	<i>Musalmans.</i>	<i>Hindus.</i>	<i>Musalmans.</i>	<i>Hindus.</i>	<i>Musalmans.</i>	
Bhawanigunge,	22935	12892	38691	11666	37279	86076	33110	219714
Nattore,	27504	21030	42046	21573	42522	20226	38012	185409
Hariyal,	21715	17417	29962	17764	29680	14589	29205	138617
Bauleah,	15776	10750	20438	11309	24228	15058	17938	99721
Bilmariya,	9707	12364	20459	11603	19081	8474	16548	88529
Tannore,	12674	4843	18481	5447	20484	3867	16748	69870
Chaugاون,	11797	8151	15371	8540	14721	4921	10357	62061
Manda,	9336	7314	11690	7355	11644	4227	8001	50231
Puthiya,	6978	3856	11035	3833	11054	3510	11381	44669
Sarda,	4075	3725	7940	3782	8096	2923	8033	34499
Dubalhati,	5112	3122	7572	3345	8163	2380	7933	32515
Mirgunge,	3769	2640	4423	2922	4650	1845	4408	20888
Godagari,	4076	3269	3148	3212	3592	2452	2560	18233

Although it is not expressly stated in the returns, yet it seems to have been generally understood that all who had entered on their sixteenth year were reckoned as men and women, and all who had not completed their fifteenth year were reckoned as children. The following is an abstract of the results thus obtained:

1. The total population of the district is 1,064,956 persons of both sexes and all ages.
2. The total number of families is 155,454.
3. The average number of persons in a family is thus 6.721 or rather more than $6\frac{1}{2}$. It should be noted here that the term translated family or house is often employed to describe an aggregate of families, as when two or more married brothers live in a collection of huts or buildings having one enclosure, one entrance, and one court.

4. The number of males above 15 years of age is 342,629.
5. The number of females above 15 years of age is 347,545.
6. The number of children below 16 years of age is 374,782.
7. The number of Hindus is 394,272.
8. The number of Musalmans is 670,684.
9. The proportion of Musalmans to Hindus is as 1,000 to 587.8.

I have given the preceding table and its results because they exhibit the latest official returns of the population of the district ; but I should add that the magistrate and collector expressed great doubt of the accuracy of the returns. The table contains internal evidence of error of which the first series of figures relating to the thana of Bhawanigunge affords obvious examples. Thus in that police subdivision there are stated to be in all only 22,935 families, while the materials in men and women are at the same time said to exist of about 12,000 Hindu families and 38,000 Musalman families, in all 50,000 families—a difference which cannot be satisfactorily explained by supposing an unusually large number of widows and unmarried persons. Again, the Hindu men and women are stated at about 12,000 each, and the Musalman men and women at about 38,000 each: on the other hand the Hindu children are made to amount to 86,000, giving about seven children to each Hindu couple, while the Musalman children are made to amount to only 33,000, giving less than one child to each Musalman couple—an excess in the former case, a deficiency in the latter, and a disproportion between the two classes which are irreconcilable with all experience and probability. In point of fact there were no checks whatever employed to guard against error, the magistrate requiring the returns from the daroghas, and the daroghas from the zemindars; the zemindars employing their gomashtas or factors; and the gomashtas depending on the mandals or headmen and the chaukidars or watchmen of the villages for the desired information. Besides the unintentional

errors that might be expected to arise in such a dilated process executed in all its parts by ignorant and uninterested men, it is not improbably supposed that both landholders and cultivators are indisposed to make faithful returns whenever misrepresentation can escape detection. They have vague fears about the objects of such inquiries, the landholders apprehending an encrease of assessment, the cultivators a requisition for their personal services, and both shrinking from that minute inspection of their condition which such inquiries involve. Without ample explanation therefore and without checks of any kind it is vain to expect accuracy in such investigations.

While endeavouring to ascertain the amount of means employed for the instruction of the population of a given district, it is important to know how far those means come short of the object to be accomplished, i. e. come short of giving instruction to the whole teachable population. With a view to this result one of my first objects was to ascertain the number of children between 14 and 5 years of age which after consideration and inquiry I assumed to be the teachable or school-going age. It was evident that having to deal in this matter for the most part with uninstructed villagers who, whatever their other virtues, are not remarkable for habits of accuracy and precision, they would be frequently apt to include under this age both adults above and children below it, unless I stimulated and aided their attention by requiring separate and distinct statements of the number of persons above 14 and below 5. Columns third and fifth, therefore, of Table I, were at first regarded only as auxiliary to the strict accuracy of the information contained in column fourth which alone I considered as properly belonging to my inquiry. I mention this that I may not be supposed to have charged myself with a different duty, viz. the taking of a census of the population, from that which was entrusted to me, although I do not imagine that Government or the General Committee will regret the additional information thus supplied, besides that the conclusions reached in this way are indispensable to a correct appreciation of the amount of intellectual cultivation in the district.

In determining the number of children of the teachable age, it was obviously necessary to distinguish between boys and girls, and the distinction of sex was carried also into the other two columns. The results which the table seems to establish regarding the proportion of the sexes in Nattore are as follows. The number of adult males is less than that of adult females, the former being only 59,500 while the latter is 61,428. On the other hand the number of non-adult males is greater than the number of non-adult females, the former being 41,079 while the latter is 33,289. Of the total population of Nattore, the number of males is 100,579 and that of females 94,717, which, disregarding fractional parts, gives 94 females to every 100 males—a proportion which, approaching very nearly to what is found to prevail where more attention has been paid to the statistics of population than in India, may be considered to derive from this coincidence a confirmation of its accuracy. I have said that Table I. “*seems to establish*” these results, for highly estimating the importance of the strictest accuracy in such inquiries I do not wish to conceal the fact that, new to the work in which I engaged and guided only by my own unaided judgment, I did not at first employ all those guards against error which afterwards occurred to me. I do not therefore place absolute confidence in the conclusions to which I have come respecting the population of Nattore, but at the same time I do not think that they can be very remote from the truth.

According to the loose and unchecked returns of 1834, the total population of Nattore was 185,409; and according to the most diligent and careful examination that I have been able to make, it amounts to 195,296, making a difference of excess in my estimate amounting to 9,887. If we suppose a proportional deficiency in all the returns of 1834, then the total population of the district will amount to 1,121,745. It cannot I think be less; and I am strongly led to believe that this number falls considerably short of the truth. After various inquiries and a comparison of different statements, intelligent natives possessing extensive local knowledge have expressed the opinion that from all the police subdivisions nine might be formed, each having a population

about equal to that of Nattore. To guard against the operation of unperceived causes of error, let the number be reduced to eight, merging in them the population of the remaining five and the excess of the population of Bhawanigunge above that of Nattore. The entire population of the district will thus be eight times that of Nattore; that is, it will amount to 1,562,368, or rather more than a million and a half. If, as is probable, this estimate is nearly correct, it follows either that former estimates were very erroneous, or that the population has greatly increased since they were made. It has been already mentioned that in 1801 the population of the district was estimated at 1,500,000, and that within the last twenty-five years, not fewer than eleven thanas, containing it is probable about half its territory and population, have been at different periods detached from the jurisdiction of the collector and magistrate of Rajshahi; and yet it is after all these reductions that the district as now constituted is estimated to contain a population fully equal to that which it was supposed to contain before the reductions were made.

Connected with the question of the population of the district is the distribution of it into the two great divisions of Hindus and Musalmans; the relative proportion of these two classes being not an unimportant subject of inquiry, with a view to forming a correct judgment of the nature and amount of the prejudices to be met in the execution of any measure affecting the body of the people, such as the adoption of means for the promotion of general education. Before visiting Rajshahi, I had been led to suppose that it was a peculiarly Hindu district. Hamilton on official authority states the proportion to be that of two Hindus to one Musalman; and in a work published by the Calcutta School Book Society for the use of schools (1827,) the proportion is said to be that of ten Hindus to six Musalmans. Table I. shows that in the Nattore thana there are 10,095 Hindu families, while the number of Musalman families is not less than 19,933, just reversing the proportion and making one Hindu for about two Musalman families. I omitted to ascertain by actual enumeration the number of Hindu and Mohammadan persons separately contained in the above-mentioned number of Hindu and Mohammadan families,

and I can therefore only estimate the probable number of individuals of each class. The total number of individuals is 195,296 and of families 30,028, which gives the high average of 6.5 individuals to each family. This gives an average of 65,656 Hindus to 129,640 Mohammadans, making the proportion of Mohammadans to Hindus as 1,000 to 506.488. Nattore is in this respect not an exception to the other thanas. According to the opinions I have been able to collect, the thanas of Bhawani-gunge, Hariyal, Chaugaon, Bilmariya, and Bauleah are considered to have nearly an equal proportion of Musalmans with Nattore, which latter, if any difference exist, is believed to have rather a larger proportion of Hindus than any of the five former ; while in Manda, Tannore, Dubalhati, and Godagari, the proportion of Musalmans is alleged to be in excess of what it is in all the others, certainly amounting to not less than three to one Hindu. If we assume that the first-mentioned six thanas have the proportion of two Musalmans to one Hindu, and the four last-mentioned that of three to one, the aggregate average will be that of seven to three, or the proportion of 1,000 Musalmans to 450 Hindus. The returns of 1834 make the proportion to be that of 1,000 to 587 which is the highest proportion of Hindus that can be assumed. It is not difficult to perceive how a contrary impression has gained ground among the European functionaries, and from them has been transferred to the publications of the day. The Hindus, with exceptions of course, are the principal zamindars, talookdars, public officers, men of learning, money-lenders, traders, shopkeepers, &c. engaging in the most active pursuits of life, and coming directly and frequently under the notice of the rulers of the country ; while the Musalmans, with exceptions also, form a very large majority of the cultivators of the ground and of day-labourers, and others engage in the very humblest forms of mechanical skill and of buying and selling, as tailors, turban-makers, makers of huqqa-snakes, dyers, wood-polishers, oil-sellers, sellers of vegetables, fish, &c., in few instances attracting the attention of those who do not mix much with the humbler classes of the people, or make special inquiry into their occupations and circumstances.

SECTION II.

ELEMENTARY INSTRUCTION.

Elementary instruction in this district is divisible into two sorts, public and private, according as it is communicated in public schools or private families. The distinction is not always strictly maintained, but it is sufficiently marked and is in itself so important as to require that these two modes of conveying elementary instruction to the young should be separately considered.

I. *Elementary Schools.*—These are enumerated and described in the Tables as of two denominations, viz. Hindu and Mohamadan, there being in Nattore of the former 11 schools containing 192 scholars, and of the latter 16 containing 70 scholars, which gives an average of $17\frac{2}{11}$ scholars in each of the one sort and $4\frac{2}{3}$ scholars in each of the other. This was the only division that occurred to me at the commencement of the inquiry; but an inspection and comparison of the different institutions suggest that a more correct view of the state of elementary scholastic instruction will be conveyed by distributing them into four classes, according to the languages employed in them, viz.—first, Bengali; second, Persian; third, Arabic; and fourth, Persian and Bengali with or without Arabic.

1. *Elementary Bengali Schools.*—It is expressly prescribed by the authorities of Hindu law that children should be initiated in writing and reading in their fifth year, or if this should have been neglected, then in the seventh, ninth, or any subsequent year, being an odd number. Certain months of the year, and certain days of the month and week, are also prescribed as propitious to such a purpose, and on the day fixed a religious service is performed in the family by the family-priest, consisting principally of the worship of *Saraswati*, the goddess of learning, after which the hand of the child is guided by the priest to form the letters of the alphabet, and he is also then taught for the first time to pronounce them.

This ceremony is not of indispensable obligation on Hindus, and is performed only by those parents who possess the means and intention of giving their children more extended instruction. It is strictly the commencement of the child's school-education, and in some parts of the country he is almost immediately sent to school, but in this district I do not find that there is any determinate age for that purpose. It seems to be generally regulated by the means and opportunities of the parent and by the disposition and capacity of the child, and as there is a specific routine of instruction, the age of leaving school must depend upon the age of commencement.

The Bengali schools in Nattore are ten in number, containing 167 scholars who enter school at an age varying from five to ten years, and leave it at an age varying from ten to sixteen. The whole period spent at school also varies, according to the statements of the different teachers, from five to ten years; two stating that their instructions occupied five years, one six years, three seven years, two eight years, one nine years, and one ten years—an enormous consumption of time, especially at the more advanced ages, considering the nature and amount of the instruction communicated.

The teachers consist both of young and middle-aged men; for the most part simple-minded, but poor and ignorant, and therefore having recourse to an occupation which is suitable both to their expectations and attainments, and on which they reflect as little honour as they derive emolument from it. They do not understand the importance of the task they have undertaken. They do not appear to have made it even a subject of thought. They do not appreciate the great influence which they might exert over the minds of their pupils, and they consequently neglect the highest duties which their situation would impose, if they were better acquainted with their powers and obligations. At present they produce chiefly a mechanical effect upon the intellect of their pupils which is worked upon and chiseled out, and that in a very rough style, but which remains nearly passive in their hands, and is seldom taught or encouraged to put forth

its self-acting and self-judging capacities. As to any moral influence of the teachers over the pupils—any attempt to form the sentiments and habits, and to control and guide the passions and emotions—such a notion never enters into their conceptions, and the formation of the moral character of the young is consequently wholly left to the influence of the casual associations amidst which they are placed, without any endeavour to modify or direct them. Any measures that may be adopted to improve education in this country will be greatly inadequate if they are not directed to increase the attainments of the teachers and to elevate and extend their views of the duties belonging to their vocation.

The remuneration of the teachers is derived from various sources. Two teachers have their salaries wholly, and another receives his in part, from benevolent individuals who appear to be influenced only by philanthropic motives; a fourth is remunerated solely in the form of fees; and the remaining six are paid partly by fees and partly by perquisites. There are in general four stages or gradations in the course of instruction indicated by the nature of the materials employed for writing on, viz. the ground, the palm-leaf, the plantain-leaf, and paper; and at the commencement of each stage after the first a higher fee is charged. In one instance the first and second stages are merged into one; in another instance the same fee is charged for the third and fourth; and in a third, the first, second, and third stages are equally charged; but the rule I have stated is observed in a majority of cases, and partially even in those exceptions. Another mode, adopted in two instances, of regulating the fees is according to the means of the parents whose children are instructed; a half, a third, or a fourth less being charged to the children of poor than to the children of rich parents, in the successive stages of instruction. The perquisites of the teachers vary from four annas to five rupees a month; in the former case consisting of a piece of cloth or other occasional voluntary gift from the parents; and in the latter or in similar cases, of food alone, or of food, washing, and all personal expenses, together with occasional presents. Those who receive food as a perquisite either live in the house of

one of the principal supporters of the school, or visit the houses of the different parents by turns at meal-times. The total income of the teachers from fixed salaries and fluctuating fees and perquisites varies from three rupees eight annas to seven rupees eight annas per month, the average being rather more than five rupees per month.

The school at Dharail (No. 34) affords a good specimen of the mode in which a small native community unite to support a school. At that place there are four families of Chaudhuris, the principal persons in the village; but they are not so wealthy as to be able to support a teacher for their children without the co-operation of others. They give the teacher an apartment in which his scholars may meet, one of the outer apartments of their own house in which business is sometimes transacted, and at other times worship performed and strangers entertained. One of those families further pays four annas a month, a second an equal sum, a third eight annas, and a fourth twelve annas, which include the whole of their disbursements on this account, no presents or perquisites of any kind being received from them, and for the sums mentioned their five children receive a Bengali education. The amount thus obtained however is not sufficient for the support of the teacher, and he therefore receives other scholars belonging to other families of whom one gives one anna, another gives three annas, and five give each four annas a month, to which they add voluntary presents amounting per month to about four annas, and consisting of vegetables, rice, fish, and occasionally a piece of cloth such as a handkerchief or an upper or under garment. Five boys of Kagbariya, the children of two families, attend the Dharail school, the distance being about a mile which, in the rainy season, can be travelled only by water. Of the five, two belonging to one family give together two annas, and the three others belonging to the other family give together four annas a month, and thus the whole income of the master is made up. This case shews by what pinched and stinted contributions the class just below the wealthy and the class just above the indigent unite to support a school; and it constitutes a proof of the very limited means of those who are anxious to give a Bengali education

to their children, and of the sacrifices which they make to accomplish that object.

I have spoken of the emoluments of the teachers as low; but I would be understood to mean that they are low, not in comparison with their qualifications or with the general rates of similar labour in the district, but with those emoluments to which competent men might be justly considered entitled. The humble character of the men and the humble character of the service they render may be judged from the fact already stated, that some of them go about from house to house to receive their daily food. All, however, should not be estimated by this standard; and perhaps a generally correct opinion of their relative position in society may be formed by comparing them with those persons who have nearly similar duties to perform in other occupations of life, or whose duties the teachers of the common schools could probably in most instances perform if they were called on to do so. Such for instance are the *Patwari*, the *Amin*, the *Shumarnavis*, and the *Khamarnavis* employed on a native estate. The *Patwari*, who goes from house to house and collects the zamindar's rents, gets from his employer a salary of two rupees, two rupees eight annas, or three rupees a month, to which may be added numerous presents from the ryots of the first productions of the season amounting probably to eight annas a month. The *Amin*, who on behalf of the zamindar decides the disputes that take place among the villagers and measures their grounds, gets from three rupees eight annas to four rupees a month. The *Shumarnavis*, who keeps accounts of the collection of rents by the different *Patwaris*, receives about five rupees a month. And the *Khamarnavis*, who is employed to ascertain the state and value of the crops on which the zamindar has claims in kind, receives the same allowance. Persons bearing these designations and discharging these duties sometimes receive higher salaries; but the cases I have supposed are those with which that of the common native schoolmaster may be considered as on a level, he being supposed capable of undertaking their duties, and they of undertaking his. The holders of these offices on a native estate

have opportunities of making unauthorised gains, and they enjoy a respectability and influence which the native schoolmaster does not possess; but in other respects they are nearly on an equality, and to compensate for those disadvantages the salary of the common schoolmaster is in general rather higher, none of those whom I met in Nattore receiving in all less than three rupees eight annas, and some receiving as high as seven rupees eight annas a month.

There are no school-houses built for and exclusively appropriated to these schools. The apartments or buildings in which the scholars assemble would have been erected, and would continue to be applied to other purposes, if there were no schools. Some meet in the *Chandi Mandap*, which is of the nature of a chapel belonging to some one of the principal families in the village, and in which, besides the performance of religious worship on occasion of the great annual festivals, strangers also are sometimes lodged and entertained, and business transacted; others in the *Baithakkhana*, an open hut principally intended as a place of recreation and of concourse for the consideration of any matters relating to the general interests of the village; others in the private dwelling of the chief supporter of the school; and others have no special place of meeting, unless it be the most vacant and protected spot in the neighbourhood of the master's abode. The school (*a*) in the village numbered 4, meets in the open air in the dry seasons of the year; and in the rainy season those boys whose parents can afford it erect each for himself a small shed of grass and leaves, open at the sides and barely adequate at the top to cover one person from the rain. There were five or six such sheds among 30 or 40 boys; and those who had no protection, if it rained, must either have been dispersed or remained exposed to the storm. It is evident that the general efficiency and regularity of school-business, which are promoted by the adaptation of the school-room to the enjoyment of comfort by the scholars, to full inspection on the part of the teacher, and to easy communication on all sides, must here be in a great measure unknown.

Respecting the nature and amount of the instruction received, the first fact to be mentioned is that the use of printed books in

the native language appears hitherto to have been almost wholly unknown to the natives of this district, with the exception of a printed almanac which some official or wealthy native may have procured from Calcutta; or a stray missionary tract which may have found its way across the great river from the neighbouring district of Moorshedabad. A single case of each kind came under observation; but as far as I could ascertain, not one of the school-masters had ever before seen a printed book, those which I presented to them from the Calcutta School Book Society being viewed more as curiosities than as instruments of knowledge. That Society has now established an agency for the sale of its publications at Bauleah, whence works of instruction will probably in time spread over the district.

Not only are printed books not used in these schools, but even manuscript text-books are unknown. All that the scholars learn is from the oral dictation of the master; and although what is so communicated must have a firm seat in the memory of the teacher and will probably find an equally firm seat in the memory of the scholar, yet instruction conveyed solely by such means must have a very limited scope. The principal written composition which they learn in this way is the *Saraswati Bandana*, or Salutation to the Goddess of Learning, which is committed to memory by frequent repetitions and is daily recited by the scholars in a body before they leave school, all kneeling with their heads bent to the ground, and following a leader or monitor in the pronunciation of the successive lines or couplets. I have before me two versions or forms of this salutation obtained at different places; but they are quite different from each other although described by the same name, and both are doggerels of the lowest description even amongst Bengali compositions. The only other written composition used in these schools and that only in the way of oral dictation by the master, consists of a few of the rhyming arithmetical rules of *Subhankar*, a writer whose name is as familiar in Bengal as that of Cocker in England, without any one knowing who or what he was or when he lived. It may be inferred that he lived, or if not a real personage that the rhymes bearing that name were composed,

before the establishment of the British rule in this country and during the existence of the Musalman power, for they are full of Hindustani or Persian terms, and contain references to Moham-madan usages without the remotest allusion to English practices or modes of calculation. A recent native editor has deemed it requisite to remedy this defect by a supplement.

It has been already mentioned that there are four different stages in a course of Bengali instruction. The *first* period seldom exceeds ten days which are employed in teaching the young scholars to form the letters of the alphabet on the ground with a small stick or slip of bambu. The sand-board is not used in this district, probably to save expense. The *second* period extending from two and a half to four years according to the capacity of the scholar, is distinguished by the use of the palm leaf as the material on which writing is performed. Hitherto the mere form and sound of the letters have been taught without regard to their size and relative proportion; but the master with an iron-style now writes on the palm-leaf letters of a determinate size and in due proportion to each other, and the scholar is required to trace them on the same leaf with a reed-pen and with charcoal-ink which easily rubs out. This process is repeated over and over again on the same leaf until the scholar no longer requires the use of the copy to guide him in the formation of the letters of a fit size and proportion, and he is consequently next made to write them on another leaf which has no copy to direct him. He is afterwards exercised in writing and pronouncing the compound consonants, the syllables formed by the junction of vowels with consonants, and the most common names of persons. In other parts of the country, the names of castes, rivers, mountains, &c., are written as well as of persons; but here the names of persons only are employed as a school-exercise. The scholar is then taught to write and read, and by frequent repetition he commits to memory, the Cowrie Table, the Numeration Table as far as 100, the Katha Table, (a land-measure table) and the Ser Table, (a dry-measure table.) There are other tables in use elsewhere which are not taught in the schools of this district. The *third* stage of instruction extends from two

to three years which are employed in writing on the plantain-leaf. In some districts the tables just mentioned are postponed to this stage, but in this district they are included in the exercises of the second stage. The first exercise taught on the plantain-leaf is to initiate the scholar into the simplest forms of letter-writing, to instruct him to connect words in composition with each other, and to distinguish the written from the spoken forms of Bengali vocables. The written forms are often abbreviated in speech by the omission of a vowel or a consonant, or by the running of two syllables into one, and the scholar is taught to use in writing the full not the abbreviated forms. The correct orthography of words of Sanscrit origin which abound in the language of the people, is beyond the reach of the ordinary class of teachers. About the same time the scholar is taught the rules of arithmetic beginning with addition and subtraction, but multiplication and division are not taught as separate rules, all the arithmetical processes hereafter mentioned being effected by addition and subtraction, with the aid of a multiplication table which extends to the number 20, and which is repeated aloud once every morning by the whole school and is thus acquired not as a separate task by each boy, but by the mere force of joint repetition and mutual imitation. After addition and subtraction, the arithmetical rules taught divide themselves into two classes, agricultural and commercial, in one or both of which instruction is given more or less fully according to the capacity of the teacher and the wishes of the parents. The rules applied to agricultural accounts explain the forms of keeping debit and credit accounts; the calculation of the value of daily or monthly labour at a given monthly or annual rate; the calculation of the area of land whose sides measure a given number of kathas or bighas; the description of the boundaries of land and the determination of its length, breadth, and contents; and the form of revenue-accounts for a given quantity of land. There are numerous other forms of agricultural account, but no others appear to be taught in the schools of this district. The rules of commercial accounts explain the mode of calculating the value of a given number of sers at a given price per maund; the price of a given number of quarters and chataks at a given price per ser; the price

of a tola at a given rate per chatak ; the number of cowries in a given number of annas at a given number of cowries per rupee ; the interest of money ; and the discount chargeable on the exchange of the inferior sorts of rupees. There are other forms of commercial account also in common use, but they are not taught in the schools. The *fourth* and last stage of instruction generally includes a period of two years, often less and seldom more. The accounts briefly and superficially taught in the preceding stage are now taught more thoroughly and at greater length, and this is accompanied by the composition of business-letters, petitions, grants, leases, acceptances, notes of hand, &c., together with the forms of address belonging to the different grades of rank and station. When the scholars have written on paper about a year, they are considered qualified to engage in the unassisted perusal of Bengali works, and they often read at home such productions as the translation of the Ramayana, Manasa Mangal, &c., &c.

This sketch of a course of Bengali instruction must be regarded rather as what it is intended to be than what it is, for most of the school-masters whom I have seen, as far as I could judge from necessarily brief and limited opportunities of observation, were unqualified to give all the instruction here described, although I have thus placed the amount of their pretensions on record. All however do not even pretend to teach the whole of what is here enumerated ; some, as will be seen from Table II. professing to limit themselves to agricultural, and others to include commercial accounts. The most of them appeared to have a very superficial acquaintance with both.

With the exception of the Multiplication Table, the rhyming arithmetical rules of Subhankar, and the form of address to Saraswati, all which the younger scholars learn by the mere imitation of sounds incessantly repeated by the elder boys, without for a long time understanding what those sounds convey—with these exceptions, native school-boys learn every thing that they do learn not merely by reading but by writing it. They read to the master or to one of the oldest scholars, what they have previously

written, and thus the hand, the eye, and the ear are equally called into requisition. This appears preferable to the mode of early instruction current amongst ourselves, according to which the elements of language are first taught only with the aid of the eye and the ear, and writing is left to be subsequently acquired. It would thus appear also that the statement which represents the native system as teaching chiefly by the ear, to the neglect of the eye, is founded on a misapprehension, for how can the aid of the eye be said to be neglected when, with the exceptions above mentioned, nothing appears to be learned which is not rendered palpable to the sense by the act of writing? It is almost unnecessary to add, that the use of monitors or leaders has long prevailed in the common schools of India, and is well known in those of Bengal.

The disadvantages arising from the want of school-houses and from the confined and inappropriate construction of the buildings or apartments used as school-rooms, have already been mentioned. Poverty still more than ignorance leads to the adoption of modes of instruction and economical arrangements which, under more favourable circumstances, would be readily abandoned. In the matter of instruction there are some grounds for commendation, for the course I have described has a direct practical tendency, and if it were taught in all its parts, is well adapted to qualify the scholar for engaging in the actual business of native society. My recollections of the village-schools of Scotland do not enable me to pronounce that the instruction given in them has a more direct bearing upon the daily interests of life than that which I find given or professed to be given in the humbler village-schools of Bengal.

Although improvements might no doubt be made both in the modes and in the matter of instruction, yet the chief evils in the system of common Bengali schools consist less in the nature of that which is taught or in the manner of teaching it, as in the absence of that which is not taught at all. The system is bad because it is greatly imperfect. What is taught should, on the whole, continue to be taught, but something else should be added

to it in order to constitute it a system of salutary popular instruction. No one will deny that a knowledge of Bengali writing and of native accounts is requisite to natives of Bengal ; but when these are made the substance and sum of popular instruction and knowledge, the popular mind is necessarily cabined, cribbed, and confined within the smallest possible range of ideas, and those of the most limited local and temporary interest, and it fails even to acquire those habits of accuracy and precision which the exclusive devotion to forms of calculation might seem fitted to produce. What is wanted is something to awaken and expand the mind, to unshackle it from the trammels of mere usage, and to teach it to employ its own powers ; and for such purposes, the introduction into the system of common instruction of some branch of knowledge in itself perfectly useless (if such a one could be found,) would at least rouse and interest by its novelty, and in this way be of some benefit. Of course the benefit would be much greater if the supposed new branch of knowledge were of a useful tendency, stimulating the mind to the increased observation and comparison of external objects, and throwing it back upon itself with a larger stock of materials for thought. A higher intellectual cultivation however is not all that is required. That, to be beneficial to the individual and to society, must be accompanied by the cultivation of the moral sentiments and habits. Here the native system presents a perfect blank. The hand, the eye, and the ear are employed ; the memory is a good deal exercised ; the judgment is not wholly neglected ; and the religious sentiment is early and perseveringly cherished, however misdirected. But the passions and affections are allowed to grow up wild without any thought of pruning their luxuriations or directing their exercise to good purposes. Hence, I am inclined to believe, the infrequency in native society of enlarged views of moral and social obligation ; and hence the corresponding radical defect of the native character which appears to be that of a narrow and contracted selfishness, naturally arising from the fact that the young mind is seldom, if ever, taught to look for the means of its own happiness and improvement in the indulgence of benevolent feelings and the performance of benevolent acts to those who are beyond a certain pale. The radical defect of the system of

elementary instruction seems to explain the radical defect of the native character, and if I have rightly estimated cause and effect, it follows that no material improvement of the native character can be expected, and no improvement whatever of the system of elementary education will be sufficient, without a large infusion into it of moral instruction that shall always connect in the mind of the pupil, with the knowledge which he acquires, some useful purpose to which it may be and ought to be applied, not necessarily productive of personal gain or advantage to himself.

2. *Elementary Persian Schools.*—The Persian schools in Nattore are four in number, containing twenty-three scholars, who enter school at an age varying from four and a half to thirteen years and leave it at an age varying from twelve to seventeen. The whole time stated to be spent at school varies from four to eight years. The teachers intellectually are of a higher grade than the teachers of Bengali schools, although that grade is not high compared with what is to be desired and is attainable. Morally, they appear to have as little notion as Bengali teachers of the salutary influence they might exercise on the dispositions and characters of their pupils. They have no fees from the scholars and are paid in the form of fixed monthly allowances with perquisites. The monthly allowances vary from one rupee eight annas to four rupees, and they are paid by one, two, or three families, who are the principal supporters of the school. The perquisites which are estimated at two rupees eight annas to six rupees a month, and consist of food, washing, and other personal expences, are provided either by the same parties or by those parents who do not contribute to the monthly allowance. The total remuneration of a teacher varies from four to ten rupees per month, averaging about seven rupees. The principal object of the patrons of these schools is the instruction of their own children; but in one instance a worthy old Musalman, who has no children, contributes a small monthly allowance, without which the teacher would not have sufficient inducement to continue his labours; and in another case besides two children of the family, ten other boys are admitted, on whom instruction, food, and clothing are gratuitously bestowed. Two of the schools have separate school-houses, which were built

by the benevolent patrons who principally support them. The scholars of the other two assemble in out-buildings, belonging to one or other of the families whose children receive instruction.

Although in the Persian schools printed books are unknown, yet manuscript works are in constant use. The general course of instruction has no very marked stages or gradations into which it is divided. Like the Hindus, however, the Musalmans formally initiate their children into the study of letters. When a child, whether a boy or a girl, is four years, four months, and four days old, the friends of the family assemble and the child is dressed in his best clothes, brought in to the company, and seated on a cushion in the presence of all. The alphabet, the form of letters used for computation, the Introduction to the Koran, some verses of Chapter LV. and the whole of Chapter LXXXVII. are placed before him, and he is taught to pronounce them in succession. If the child is self-willed and refuses to read, he is made to pronounce the Bismillah, which answers every purpose, and from that day his education is deemed to have commenced. At school he is taught the alphabet, as with ourselves, by the eye and ear, the forms of the letters being presented to him in writing, and their names pronounced in his hearing, which he is required to repeat until he is able to connect the names and the forms with each other in his mind. The scholar is afterwards made to read the thirtieth section of the Koran, the chapters of which are short and are generally used at the times of prayer and in the burial service. The words are marked with the diacritical points in order that the knowledge of letters, their junction and correct orthography, and their pronunciation from the appropriate organs may be thoroughly acquired; but the sense is entirely unknown. The next book put into his hands is the Pandnameh of Sadi, a collection of moral sayings, many of which are above his comprehension, but he is not taught or required to understand any of them. The work is solely used for the purpose of instructing him in the art of reading and of forming a correct pronunciation, without any regard to the sense of the words pronounced. It is generally after this that the scholar is taught to write the letters, to join vowels and consonants, and to form syllables. The next book is the Amadnameh,

exhibiting the forms of conjugating the Persian verbs which are read to the master and by frequent repetition committed to memory. The first book which is read for the purpose of being understood is the *Gulistan* of Sadi, containing lessons on life and manners, and this is followed or accompanied by the *Bostan* of the same author. Two or three sections of each are read ; and simultaneously short Persian sentences relating to going and coming, sitting and standing, and the common affairs of life, are read and explained. The pupil is afterwards made to write Persian names, then Arabic names, and next Hindi names, especially such as contain letters to the writing or pronunciation of which difficulty is supposed to attach. Elegant penmanship is considered a great accomplishment, and those who devote themselves to this art employ from three to six hours every day in the exercise of it, writing first single letters, then double or treble, then couplets, quatrains, &c. They first write upon a board with a thick pen, then with a finer pen on pieces of paper pasted together, and last of all when they have acquired considerable command of the pen, they begin to write upon paper in single fold. This is accompanied or followed by the perusal of some of the most popular poetical productions such as *Joseph and Zuleikha*, founded on a well known incident in Hebrew history ; the loves of *Leila and Majnun* ; the *Secandar Nameh*, an account of the exploits of Alexander the Great, &c., &c. The mode of computing by the *Abjad*, or letters of the alphabet, is also taught and is of two sorts ; in the first, the letters of the alphabet in the order of the *Abjad* being taken to denote units, tens, and hundreds to a thousand ; and in the second the letters composing the *names* of the letters of the alphabet being employed for the same purpose. Arithmetic, by means of the Arabic numerals, and instruction at great length in the different styles of address and in the forms of correspondence, petitions, &c., &c., complete a course of Persian instruction. But in the Persian schools of this district, this course is very superficially taught, and some of the teachers do not even profess to carry their pupils beyond the *Gulistan* and *Bostan*.

In a Persian school, after the years of mere childhood, when the pupils are assumed to be capable of stricter application, the

hours of study with intervals extend from six in the morning to nine at night. In the first place in the morning they revise the lessons of the previous day, after which a new lesson is read, committed to memory, and repeated to the master. About mid-day they have leave of absence for an hour when they dine, and on their return to school they are instructed in writing. About three o'clock they have another reading lesson which is also committed to memory, and about an hour before the close of day they have leave to play. The practice with regard to the forenoon and afternoon lessons in reading, is to join the perusal of a work in prose with that of a work in verse; as the *Gulistan* with the *Bostan* and *Abulfazl's* letters with the *Secandar Nameh*, the forenoon lesson being taken from one and the afternoon lesson from the other. In the evening they repeat the lessons of that day several times, until they have them perfectly at command; and after making some preparation for the lessons of the next day, they have leave to retire. Thursday every week is devoted to the revision of old lessons, and when that is completed the pupils seek instruction or amusement according to their own pleasure in the perusal of forms of prayer and stanzas of poetry, and are dismissed on that day at three o'clock without any new lesson. On Friday, the sacred day of Musalmans, there is no schooling. In other districts in respectable or wealthy Musalman families, besides the literary instructor called *Miyan* or *Akhun*, there is also a domestic tutor or *Censor Morum* called *Atalik*, a kind of head-servant, whose duty it is to train the children of the family to good manners, and to see that they do not neglect any duty assigned to them; but I do not find any trace of this practice in Rajshahi.

Upon the whole the course of Persian instruction, even in its less perfect forms such as are found to exist in this district, has a more comprehensive character and a more liberal tendency than that pursued in the Bengali schools. The systematic use of books, although in manuscript, is a great step in advance, accustoming the minds of the pupils to forms of regular composition, to correct and elegant language, and to trains of consecutive thought, and thus aiding both to stimulate the intellect and to form the taste. It might be supposed that the moral bearing of some of the text-

books would have a beneficial effect on the character of the pupils ; but as far as I have been able to observe or ascertain, those books are employed like all the rest solely for the purpose of conveying *lessons in language*—lessons in the knowledge of sounds and words, in the construction of sentences, or in anecdotal information, but not for the purpose of sharpening the moral perceptions or strengthening the moral habits. This in general native estimation does not belong to the business of instruction, and it never appears to be thought of or attempted. Others will judge from their own observation and experience whether the Musalman character as we see it in India, has been formed or influenced by such a course of instruction. The result of my own observations is that of two classes of persons, one exclusively educated in Mohammadan, and the other in Hindu literature, the former appears to me to possess an intellectual superiority ; but the moral superiority does not seem to exist.

3. *Elementary Arabic Schools.*—The Arabic schools, or schools for instruction in the formal or ceremonial reading of certain passages of the Koran, are eleven in number and contain 42 scholars, who begin to read at an age varying from 7 to 14, and leave school at an age varying from 8 to 18. The whole time stated to be spent at school varies from one to five years. The teachers possess the lowest degree of attainment to which it is possible to assign the task of instruction. They do not pretend to be able even to sign their names ; and they disclaim altogether the ability to understand that which they read and teach. The mere forms, names, and sounds of certain letters and combinations of letters they know and teach, and what they teach is all that they know of written language, without presuming, or pretending, or aiming to elicit the feeblest glimmering of meaning from these empty vocables. This whole class of schools is as consummate a burlesque upon mere forms of instruction, separate from a rational meaning and purpose, as can well be imagined. The teachers are all *Kath-Mollas*, that is, the lowest grade of Musalman priests who chiefly derive their support from the ignorance and superstition of the poor classes of their co-religionists ; and the scholars are in training for the same office.

The portion of the Koran which is taught is that which begins with Chapter LXXVIII. of Sale's Koran, and extends to the close of the volume. The Mollas, besides teaching a few pupils the formal reading of this portion of the Koran, perform the marriage ceremony, for which they are paid from one to eight annas according to the means of the party ; and also the funeral service with prayers for the dead continued from one to forty days, for which they get from two annas to one rupee, and it is in these services that the formal reading of the Koran is deemed essential. The Mollas also often perform the office of the village butcher, killing animals for food with the usual religious forms, without which their flesh cannot be eaten by Musalmans ; but for this they take no remuneration. In several cases, the teacher of the school depends for his livelihood on employment at marriages and burials, giving his instructions as a teacher gratuitously. In one instance a fixed allowance is received from the patron of the school, fees from some of the scholars, and perquisites besides, amounting in all to four rupees eight annas per month, and in this case the patron professes the intention to have the scholars hereafter taught Persian and Bengali. In another the patron merely lodges, feeds, and clothes the teacher who receives neither fixed allowance nor fees. In three instances the only remuneration the teacher receives is a *salami*, or present of five or six rupees from each scholar when he finally leaves school. In two instances the teachers have small farms from which they derive the means of subsistence in addition to their gains as Mollas. They give instruction either in their own houses, or in school-houses which are also applied to the purposes of prayer and hospitality and of assembly on occasions of general interest.

No institutions can be more insignificant and useless, and in every respect less worthy of notice, than these Arabic schools, viewed as places of instruction ; but however worthless in themselves, they have a certain hold on the native mind, which is proved by the increased respect and emolument as Mollas, expected and acquired by some of the teachers on account of the instruction they give ; the expense incurred by others of them in erecting school-houses ; and by the general employment by the

Musalman population of those who receive and communicate the slender education which these schools bestow. In the eye of the philanthropist or the statesman no institution, however humble, will be overlooked, by which he may hope beneficially to influence the condition of any portion of mankind ; and it is just in proportion to the gross ignorance of the multitude that he will look with anxiety for any loop-holes by which he may find an entrance to their understandings—some institutions, which are held by them in veneration and which have hitherto served the cause of ignorance, but which he may hope with discretion to turn to the service of knowledge. I do not despair that means might be employed, simple, cheap, and inoffensive, by which even the teachers of these schools might be reared to qualify themselves for communicating a much higher grade of instruction to a much greater number of learners without divesting them of any portion of the respect and attachment of which they are now the objects.

4. *Elementary Persian and Bengali Schools.*—The schools in which both Bengali and Persian are taught are two ; in one with, and in the other without, the formal reading of the Koran. The two schools contain 30 scholars, one 5 and the other 25. The period of study is in one case stated to be from 6 to 18 years of age, making 12 years ; and in the other from 7 to 23, making 16. The teachers are, one a somewhat intelligent brahman and the other a *Kath Molla* rather better instructed than others of the same class. The remuneration of the former consists entirely of fees ; one anna, two annas, and four annas being charged respectively in three grades of Bengali writing, and four annas, eight annas, and one rupee in three stages of Persian reading, the income from both sources averaging seven rupees eight annas per month. The remuneration of the latter is received from one person who gives a fixed allowance and the usual perquisites, amounting in all to four rupees eight annas per month. The Bengali instruction is given in writing and agricultural accounts, and the Persian instruction in the reading of the *Pandnameh*, *Gulistan*, *Bostan*, &c. One of these schools has a separate school-house built by the patron. The scholars of the other assemble occasionally in the teacher's

house, occasionally at that of Rammohan Sandyal, and occasionally in that of Krishna Kumar Bhaduri, the two latter being respectable inhabitants of the village whose children attend the school.

The combined study of Persian and Bengali in these schools suggests the inquiry to what extent Persian is studied in this district for its own sake, and to what extent merely as the language of the courts. The Bengali language, with a larger proportion than in some other districts of what may be called aboriginal terms, i. e. words not derived from the Sanscrit or any other known language, is the language of the Musalman as well as of the Hindu population. Even educated Musalmans speak and write the Bengali; and even several low castes of Hindus occupying entire villages in various directions and amounting to several thousand individuals, whose ancestors three or four generations ago, according to the popular explanation, emigrated from the Western Provinces and settled in this district, have found it necessary to combine the use of the Bengali with the Hindi their mother-tongue. The Bengali therefore may be justly described as the universal language of the district; and it might be supposed that those who wished to give their children a knowledge of letters and accounts would seek these advantages for them through the most direct and obvious medium, the language of the district, instead of having recourse to a foreign language such as the Persian in which instruction is less easily obtainable and rather higher priced. In these circumstances, the considerations that lead to the use of Persian appear to be of a complex character, partly connected with the importance attached to it by Musalmans, and partly with the importance given to it in the Company's courts.

It has been already seen that in connection with the religious and social observances of the lowest classes of the Musalman population the formal reading of the Koran in the original language is deemed indispensable; and in like manner the acquisition of a real knowledge of the language of Islam and of the learning it contains is viewed amongst the educated as the highest attainment to which they can aspire. An endowed

establishment exists at Kusbeh Bagha in which it is professed to be regularly taught ; and in one Mohammadan family I found a maulavi employed for the express purpose of teaching the eldest son Arabic. Now Persian, at least in India, is the vestibule through which only access is gained to the temple of Arabic learning ; and even those who do not go beyond the porch, by association attach to the one some portion of the respect which strictly belongs only to the other. It would thus appear that the associations, literary and religious, that connect Persian with Arabic, come in aid of the more general cultivation of the former tongue by Musalmans. But Persian in itself has attractions to educated Musalmans. The language of conversation with them is the Urdu or Hindustani which acknowledges the Persian as its parent, and although the Urdu has a copious literature, that literature is chiefly poetical, and it is only from the Persian that educated Musalmans have hitherto derived that instruction in the knowledge of accounts, of epistolary communication, &c., to which they attach the greatest importance. They teach it to their children therefore because it is really the most useful language to which they have access. The recollections belonging to this language still further endear it to Musalmans. It is the language of the former conquerors and rulers of Hindustan from whom they have directly or indirectly sprung, and the memory both of a proud ancestry and of a past dominion—the loyalty which attaches itself rather to religion and to race than to country,—attract them to its cultivation. These motives, or motives akin to these, it seems probable, induce Dost Mohammad Khan (No. 3), Karim Ali Shah (No. 166), and Musafir-ool-Islam at Kusbeh Bagha, to promote the study of Persian in this district. But even in these cases the importance given to the Persian language in the administration of justice and police and in the collection of the revenue, has had considerable influence ; and in other cases, as in Nos. 40 and 100, that consideration has probably exclusive weight. In the two latter the sole or chief patrons of the schools are Hindu landholders or farmers who have no conceivable motive to teach this language to their children, except with a view to the use to which they may hereafter apply it in conducting suits in the Company's courts or in holding communications with public officers ; unless we take further into

account the superior respectability and aptness for business which those possess who have received a Persian education—an advantage however which is connected with the preference given to it in the courts. Some Hindu landholders and other respectable natives have expressed to me a desire to have Persian instruction for their children, but they apparently had no other object than to qualify them to engage in the business of life, which unhappily in their case is for the most part identical with the business of the courts.

Upon the whole, apart from the courts, the Persian language has a very feeble hold upon this district, and it would not be difficult not merely to substitute English for it, but to make English much more popular. Some of the considerations by which Persian is recommended might be brought with much more force in favour of English, if it could be made more accessible, and the motives derived from other considerations which are in their nature untransferable are not such as should be encouraged and might be gradually made to lose their influence without doing any violence to popular feeling.

II. *Elementary Domestic Instruction.*—The number of families in which domestic instruction is given to the children is 1,588. These families are found in 238 villages out of 485, the total number of villages in Nattore. I omitted to note at the commencement of the inquiry the number of children in each of these families, and I cannot therefore state with perfect accuracy, the total number of children receiving domestic instruction; but after my attention had been attracted to this omission I found that a very large majority had each only one child of a teachable age receiving instruction, a few had two, a still smaller number had three, and one or two instances were found in which four children of one family received domestic instruction. The number of families in which two or more children receive domestic instruction are comparatively so few that I cannot estimate the total average for each family at more than $1\frac{1}{2}$, which in 1,588 families will give 2,382 children who receive domestic instruction. It has before appeared that the number of children receiving elementary instruction in schools is 262; and the proportion of those who receive

elementary instruction at home to those who receive it in schools is thus as 1,000 to 109.9.

It is not always the father who gives this instruction, but quite as often an uncle or an elder brother. In one village I found that the children of three families received elementary instruction from a *pujari brahman* under the following arrangement. As a *pujari* or family chaplain he receives one rupee a month with lodging, food, clothing, &c. from one of the three families, the head of which stipulates that he shall employ his leisure time in instructing the children of that and of the two other families. In some villages in which not a single individual could be found able either to read or write, I was notwithstanding assured that the children were not wholly without instruction, and when I asked who taught them, the answer was that the *gomashta*, in his periodical visits for the collection of his master's rents, gives a few lessons to one or more of the children of the village.

The classes of society amongst which domestic elementary instruction is most prevalent deserve attention. Of the 1,588 families, 1,277 are Hindu and 311 are Mohammadan; and assuming the average of each class to be the same, viz. $1\frac{1}{2}$ children in each family as already estimated, then the number of Hindu children will be 1,915 $\frac{1}{2}$ and of Mohammadan children 466 $\frac{1}{2}$, or in the proportion of 1,000 to 243.2. This proportion, with the proportion previously established between the entire population of the two classes, affords a measure of the comparative degree of cultivation which they respectively possess, the proportion of Musalmans to Hindus being about two to one, and the proportion of Musalman to Hindu children receiving domestic instruction being rather less than one to four. This disproportion is explained by the fact already stated, that a very large majority of the humblest grades of native society in this district are composed of Musalmans, such as cultivators of the ground, day-labourers, fishermen, &c., who are regarded by themselves as well as by others, both in respect of condition and capacity, as quite beyond the reach of the simplest forms of literary instruction. You may as well talk to them of scaling the heavens as of instructing their

children. In their present circumstances and with their present views, both would appear equally difficult and equally presumptuous. Those who give their children domestic instruction are zamindars, talukdars, and persons of some little substance ; shopkeepers and traders possessing some enterprize and forecast in their callings ; zamindars' agents or factors (gomashtas), and heads of villages (mandals), who know practically the advantage of writing and accounts ; and sometimes persons of straitened resources but respectable character, who have been in better circumstances, and wish to give their children the means of making their way in the world. Pandits too who intend that their children should pursue the study of Sanscrit begin by instructing them at home in the rudiments of their mother tongue ; and brahmans who have themselves gone through only a partial course of Sanscrit reading, seek to qualify their children by such instruction as they can give for the office and duties of a family priest or spiritual guide.

The instruction given in families is still more limited and imperfect than that which is given in schools. In some cases I found that it did not extend beyond the writing of the letters of the alphabet, in others the writing of words. Pandits and priests, unless when there is some landed property in the family, confine the Bengali instruction they give their children to writing and reading, addition and subtraction, with scarcely any of the applications of numbers to agricultural and commercial affairs. Farmers and traders naturally limit their instructions to what they best know, and what is to them and their children of greatest direct utility, the calculations and measurements peculiar to their immediate occupations. The parents with whom I have conversed on the subject do not attach the same value to the domestic instruction their children receive which they ascribe to the instruction of a professional schoolmaster, both because in their opinion such instruction would be more regular and systematic and because the teacher would probably be better qualified.

It thus appears that in addition to the elementary instruction given in regular schools, there is a sort of traditionary knowledge

of written language and accounts preserved in families from father to son and from generation to generation. This domestic elementary instruction is much more in use than scholastic elementary instruction, and yet it is not so highly valued as the latter. The reasons why the less esteemed form of elementary instruction is more common cannot in all cases be accurately ascertained. The inaptitude to combination for purposes of common interest sometimes alleged against the natives, might be suggested ; but the truth is that they do often club together, sometimes to establish and support schools, and sometimes to defray the expenses of religious celebrations, dances, and plays. In those cases in which scholastic instruction would be preferred by the parents, and I believe such cases to be numerous, poverty is the only reason that can be assigned ; and in other instances, as of the zamindar and the brahman pandit, the pride of rank and station in the one case, and of birth and learning in the other, acting also upon circumscribed means, may prevent the respective parties from looking beyond their own thresholds for the instruction which their children need. Inability to pay for school-instruction I believe to be by far the most prevalent reason, and this is confirmed by the fact that in at least six villages that I visited, I was told that there had been recently Bengali schools which were discontinued, because the masters could not gain a livelihood, or because they found something more profitable to do elsewhere. The case of the Dharail school shows the difficulty with which a small income is made up to a schoolmaster by the community of a village. From all I could learn and observe, I am led to infer that in this district elementary instruction is on the decline and has been for some time past decaying. The domestic instruction which many give to their children in elementary knowledge would seem to be an indication of the struggle which the ancient habits and the practical sense of the people are making against their present depressed circumstances.

SECTION III.

SCHOOLS OF LEARNING.

The state of learned instruction in this district will be considered with reference to the two great divisions of the population, Musalmans and Hindus.

I. *Mohammadan Schools of Learning.*—There are no public schools of Mohammadan learning within the limits of the Nattore thana ; and I met with only one Mohammadan family in which any attention was paid to Arabic learning, that of Dost Mohammad Khan Chaudhuri, who has already been mentioned as the patron of a Persian elementary school. In that family, besides the Persian munshi, a maulavi is employed to instruct the eldest son in Arabic. The name of the maulavi is Gholam Muktidar, formerly a student of the Calcutta Madrasa, and now about 30 years of age. He receives twelve rupees per month with food ; but when I conversed with him he was evidently dissatisfied with this allowance, and of his own accord spoke of resigning his place. His pupil began to study Arabic about thirteen years of age, and will probably continue the study till he is twenty. His Arabic studies were preceded by a course of Persian reading, and the works by which he was introduced to a knowledge of Arabic were also written in Persian. He began with the *Mizan* on prosody, *Munshaib* on etymology, *Tasrif* on inflection, *Zubda* on permutations, and *Hidayat-us-Sarf* on etymology including derivation—all different branches of Arabic grammar and written in Persian prose. These were followed by the *Miat Amil*, containing an exposition of a hundred rules of syntax and translated from the original Arabic prose into Persian verse ; *Jummal*, treating of the varieties and construction of sentences, and written in Arabic prose ; *Titimma* in Arabic, containing definitions of grammatical terms and additional rules of syntax ; *Sharh-i-Miat Amil*, a commentary on the *Miat Amil* ; and *Hidayat-un-Nahv*, a comprehensive treatise on Arabic syntax. It was intended that he should afterwards read the *Kafia*, a still more comprehensive and difficult

treatise on syntax; *Sharh-i-Molla*, a commentary on the *Kafī* by Molla Jami; *Tahzib* and *Sharh-i-Tahzib*, text-book and commentary on logic; *Sharh-i-Vikaia*, a commentary on a treatise of law and religion; and *Faraiz-i-Sharifi*, a treatise on the Mohammadan law of inheritance. It thus appears that the student's attention is almost exclusively occupied during a long and laborious course of study in acquiring a familiarity with language, its forms and combinations, until towards the close when logic, law, and religion are superficially taught.

The only public institution of Mohammadan learning, of which I can find any trace in this district, is situated at Kusbeh Bagha, in the thana of Bilmariya. The tables appended to this report have been limited to institutions situated in thana Nattore, and they consequently contain no reference to it; but the following details will not be out of place under this head.

The madrasa at Kusbeh Bagha is an endowed institution of long standing. The property appears to have originally consisted of two portions, which are stated to have been bestowed by two separate royal grants (*sanads*). One of the grants was said to be in the office of the Collector of the district and another is in the possession of the incumbent and was shown to me. On subsequently examining the document in the Collector's office, I found it to be merely a copy of the original which I saw at Kusbeh. The latter bears what the owner believes to be the autograph of the Emperor Shah Jehan, but what is more probably the complexly ornamented impression of his majesty's seal. The foldings of the document are so much worn that several portions are illegible, and amongst others the place where the year of the Hijri is given; but another date quite legible is the nineteenth year of this Shah's reign which, calculating from his first proclamation of himself as emperor in the life-time of his father, would be 1050, and from his full accession to the throne, after the death of his father, 1056 of the Hijri. These years correspond with 1640 and 1646 of the Christian era, which would make this endowment rather less than 200 years old. This however does not appear to have been the original grant, for it professes only to confirm former

grants of the Shah's predecessors, in virtue of which Maulana Sheikh Abdul Wahab then possessed 42 villages yielding annually 8,000 rupees, which are ordered in the grant of Shah Jehan to be considered as *Madad-i-Maash*, or means of subsistence for his own use and that of his brothers, children, servants, and dependants. The title of Maulana given to Sheikh Abdul Wahab, the highest honorary title bestowed on men of learning amongst Musalmans, implies that it was because of his learning, for the encouragement of learning, and to assist him in the means he had already adopted to promote it, that the grant was made and confirmed. Such appears to have been the interpretation put upon it by every successive inheritor of the grant, for they have all maintained the madrasa in a more or less efficient state, even as at present when their own family has ceased to afford learned men to conduct it. The management however seems to have been entirely left in their hands without any express reservation of power on the part of the State to interfere. One of the present incumbents, Musafir-ul-Islam, states that from a personal feeling of hostility to the family, a part of the property was resumed by one of the Moghul governors of Bengal, and an assessment imposed of 872 rupees per annum, which continues to be paid to the British Government. I learn also from the Commissioner of the Division, that this endowment has been recently investigated and confirmed under Regulation II. of 1819.

The present total income of the estate is stated to be 8,000 rupees, exactly the value mentioned in Shah Jehan's grant, a coincidence which makes the accuracy of the information doubtful, and the doubt is confirmed by the Collector who values the estate at upwards of 30,000 rupees per annum. The attempt to conceal the real value of the endowment may be ascribed either to an innocent or a guilty timidity; and in like manner I am uncertain whether to attribute to a weak or a corrupt motive an endeavour made to bribe my maulavi and thereby to influence, as was hoped, the tenor of this report. There may have been either a consciousness of something needing concealment, or merely an anxiety to avoid an investigation supposed to entail expense and trouble.

The purposes to which the property is applied are four. The first is the maintenance of the Khunkar families, the descendants of Sheikh Abdul Wahab; the name Khunkar applied to them being probably a corruption of Akhun, teacher, with an arbitrary postfix. There are two such families, having two brothers for their respective heads. They are at enmity with each other, and their quarrel has led to outrage and murder amongst their dependants by which they have been disgraced; but their descent and position still procure for them great respect from the Musalman population, although not equal to that which their fathers enjoyed. The second purpose is the maintenance of public worship which is conducted daily at the stated hours of prayer, and attended by the leading persons belonging to the establishment in an ancient-looking but substantial mosque built from the revenues of the estate. The third purpose is the entertainment of fakirs or religious mendicants of the Mohammadan faith, several of whom, when I visited the institution, were lying about very filthy and some sick. The fourth purpose is the support of the madrasa, of which I have now to speak in detail.

In the madrasa both Persian and Arabic are taught. I have before considered Persian as a branch of elementary instruction; but as it professedly does not here terminate in itself, but is regarded as an introduction to Arabic, it must in the present instance be viewed as a branch of a learned education.

The name of the Persian teacher is Nissar Ali. He is about 60 years of age, and receives eight rupees per month, besides lodging, food, washing, and other personal expenses, together with presents at the principal Mohammadan festivals. He receives every thing in short of daily use and consumption except clothes which he provides for himself. The Persian scholars are 48, of whom 12 belong to the village of Kusbeh Bagha, and 36 to other villages, 12 of the latter having been absent at the time of my visit. All the pupils of both descriptions, besides instruction, receive lodging, clothing, food, washing, oil, and stationery, including what is necessary for copying manuscripts to be used as text-books. The Persian course of study,

commencing with Alif Be, proceeds to the formal reading of the Koran and thence to the Pandnameh, Amadnameh, Gulistan, Bostan, Joseph and Zuleikha, Jami-ul-Kawanin, Insha Yar Mohammad, Secandarnameh, Bahar Danish, Abulfazl, &c.

The name of the Arabic teacher is Abdul Azim. He was absent at the time of my visit. He was stated to be about 50 years of age, and he receives 40 rupees a month with the same perquisites enjoyed by the Persian teacher. The number of Arabic students is seven, of whom two belong to the village of Kusbeh Bagha and five to other villages. Of the five, three were declared to be absent, and thus four students of Arabic should have been produced, but only two made their appearance. They have the same allowances and accommodations as the Persian scholars. The course of Arabic study includes the Mizam, Munshaib, Tasrif, Sarf Mir, Miat Amil, and Sharh-i-Miat Amil; and beyond this last-mentioned work no student had advanced.

There is no fixed age for admission or dismissal, for beginning or completing the course of study. Students are admitted at the arbitrary pleasure of Musafir-ul-Islam, and they leave sooner or later according to their own caprice. During the period that they are nominally students, their attendance from day to day is equally uncontrolled and unregulated except by their own wishes and convenience. Many of the students are mere children, while others are grown up men. The business of the school commences at six in the morning and continues till eleven, and again at mid-day and continues till four. Every scholar reads a separate lesson to the master, one coming when another withdraws, so that there is a total absence of classification. The weekly periods of vacation are for Arabic students every Tuesday and Friday, and for Persian students every Thursday and Friday; and the annual periods of vacation are the whole of the month Ramzan, ten days for the Moharram, and five days at four different periods of the year required by other religious observances.

It thus appears that this institution has no organization or discipline and that the course of instruction is exceedingly meagre;

and the question arises whether the interference of Government through the General Committee of Public Instruction or in any other way is justifiable; and if so to what useful purposes that interference might be directed. The recent confirmation of this endowment under Regulation II. of 1819 has been mentioned; but as far as I can learn this decision has the effect only of declaring the lands to be Lakhiraj or not liable to assessment by Government without determining the purposes to which their annual profits should be applied. If any of those purposes are of a strictly public nature, the interference of Government in order to secure attention to them is not precluded.

Without going into a verbal discussion of the terms of the royal grant, nothing would seem to be less objectionable than to recognize and confirm in perpetuity the practical interpretation put upon it by every successive holder of the endowment. That interpretation indicates four distinct purposes formerly mentioned, viz. the support of the Khunkar families; the maintenance of public worship; hospitality to the poor and sick; and the promotion of learning. The present holders of the endowment might be reasonably required to separate the funds applicable to the two former purposes which are personal and religious, from those which are applicable to the two latter which are of public and general interest; and after this separation which might be effected by amicable representations of its propriety and advantages, they would remain sole and uncontrolled disposers of the personal and religious fund, and under the control of Government the sole trustees of the public and general fund.

Musafir-ul-Islam, one of the holders of the endowment, at the same time that he stated the total produce of the estate to be 8,000 rupees, estimated his expenditure on account of the madrasa at one-fourth or 2,000 rupees, adding that his brother Aziz-ul-Islam refused to contribute anything to the support of the institution, in consequence of which the number of students was one-half less than it had formerly been. If we assume 30,000 rupees to be the real annual produce of the estate of which one-fourth is applicable to the promotion of learning and one-fourth

to the relief of the poor and sick, the general and public fund would be equal to 15,000 rupees per annum. The first object of the interference of Government would be to secure this or any other just amount of fixed property for the maintenance of the school and hospital ; the second would be to procure the adoption of a determinate course of useful instruction ; the third to claim and exercise a visiting power ; and the fourth to require periodical returns. The attainment of these objects would make this institution a more efficient and useful one than it is at present without disturbing the tenure of the property or encroaching on the lawful rights of its present holders.

While I offer these suggestions, I am at the same time strongly impressed with the conviction that the interference of Government with such institutions would be most beneficially exerted, not with reference to the circumstances of only one of them, but to the rights and duties of all institutions of the same class, so as by general rules to preserve their property, purify their management, and provide for their effectual supervision and real usefulness. If ever the whole subject should come before Government for consideration, its interference would be salutary not only with the view of providing for the just, economical, and most useful application of all such endowments now existing, but also with the view of laying a foundation on which, under the protection of known laws and regulations, similar endowments may hereafter be established.

II. *Hindu Schools of Learning.*—These may be considered either as endowed or unendowed.

I have met with only two instances of teachers of Hindu schools of learning in the actual enjoyment of endowments. At Basudev-pur (No. 72) Srinatha Sarvabhauma has a small endowment of eight rupees per annum ; and at Samaskhalasi (No. 111) Kalinatha Vachaspati has an endowment of sixty rupees per annum. The founder of these endowments was the Rani Bhawani. The present holders are both mere grammarians, in no way distinguished among their brethren for their talents and acquirements. It may be inferred.

that the endowments were made for the encouragement of learning only from the fact that learned teachers are the incumbents.

Representations were also made to me respecting certain endowments which formerly existed, but which have been recently discontinued, and are claimed as still rightfully due to persons now alive. The following explanation of the circumstances was given to me.

The Rani Bhawani is stated to have been the founder of all the endowments referred to, and the mode that she adopted of giving effect to her wishes was to arrange with the Collector of the district for a fixed encrease of the annual assessment to which her estates were liable, the encrease being equal to the various endowments which she established, and which were to be paid in perpetuity through the Collector. Her estates, it is represented, thus became burdened with a permanent encrease of annual assessment to Government, which encrease continues to be levied from the successive holders of the estates to whom they have descended or by whom they have been purchased, while the endowments have been discontinued to the heirs and representatives of those on whom they were originally bestowed. The following are four cases of this description particularly described.

1. At Bejpara Amhatti, Gadadhara Siddhanta received in the above-mentioned manner 120 rupees per annum which was continued to his eldest son ; but on his death the payment was discontinued by the Collector, as is alleged, about twelve years ago, although there are members of the family fully competent to fulfil the purposes of the endowment.

2. At the same place there is a similar case in the family of Kasikanta Nyaya Panchanana, who received 120 rupees per annum, which after his death was continued to his two sons, but on the death of one of them it was withdrawn from the other.

3. At Boria, in the Thana of Chaugاون, a sum of 60 rupees per annum was paid in the same way to Rudrakanta Bhattacharya and discontinued since his death.

4. The fourth case is that which is imperfectly described in the Report of 1st July, 1835, on the state of education in Bengal, p. 114. The details there given were taken from a Memoir prepared at the India House on education in this country, and published by order of the House of Commons in 1832. The facts appear to be that Rani Bhawani established the endowment of 90 rupees per annum in favour originally of Sripati Vidyalankara, after whose death it continued to be paid to his eldest son Chandra Sekhar Tarkavagisa, and after his death to the three younger sons Kasiswara Vachaspati, Govindarama Siddhanta, and Hararama Bhattacharya. Since their death the payment of the endowment has been discontinued to the family, although two members of it, one a son of Kasiswara Vachaspati and the other a son of Govindarama Siddhanta, have each a school of learning at Tajpur in the Thana of Chaugaon. This case is the more worthy of notice because, as appears from the statement prepared at the India House, the Government in 1813, on the recommendation of the Revenue Board, sanctioned the payment in perpetuity, on condition that the institutions of learning which it was employed to support should be continued in a state of efficiency.

Two or three other cases were reported to me, but not with sufficient precision to justify their mention in this place. With regard to the whole as there was a strong feeling in the minds of the complaining parties, of the injustice assumed to be done to them, I assured them that no injustice was intended, and promised that I should not fail to bring the subject to the notice of the Collector with a view to its re-consideration, and, after reference to the proper authorities, its final determination ; reminding them at the same time, that I could neither answer to the Collector for the correctness of their statements which they must themselves support by the necessary proofs, nor to them for the decision to which the authorities might come on a view of all the evidence belonging to the question. They expressed themselves quite satisfied that their claim should be considered on its merits ; and accordingly on my return from the interior of the district, I mentioned the subject to Mr. Raikes, who had recently succeeded Mr. Bury as Collector and Magistrate. That gentleman engaged

to give the subject his attention as soon as it should come before him in some official shape, and pointed out the mode that should be adopted which, for the guidance of the parties concerned, I communicated to them by letter.

The four endowments I have mentioned amount only to 390 rupees per annum, or 32 rupees 8 annas per month. If, as appears probable, it shall be discovered that the discontinuance of these payments has arisen from mistake or oversight, the renewal of them will produce an amount of good feeling amongst a respectable and influential class of the native community of this district, which the smallness of the sums involved would at first view scarcely justify any one in anticipating; but here, as in other matters, smallness and greatness are only relative terms, and small as the sums appear they will give an important impulse to the learning of the district. The Revenue Board in 1813, in recommending the confirmation of one of these endowments in perpetuity, annexed the condition that the institutions of learning conducted by the original beneficiary, should be maintained by his successors under the supervision of the local authorities; and as the Government has been made the almoner and trustee of such endowments, it is worthy of consideration how, without neglecting native learning, the promotion of which was one of the principal objects of the founder, they may also be made subservient to the cause of genuine science through the medium of the learned language of the country, for the enlightenment of those whose influence there can be little hope of winning over to the cause of true and useful knowledge except through that medium.

The unendowed Hindu schools of learning in the Nattore thana is taught by 39 pandits, of whom thirty-seven are brahmans and two are of the vaidya or medical caste.

The two medical professors are brothers and jointly conduct a medical school at Vaidya Belghariya. There is no instance of two or more brahman-pandits in a similar way co-operating with each other, and uniting their talents and acquirements for their mutual advantage. Every one stands or falls by himself. In this district, and even in a single thana, there are materials for a Hindu

university in which all the branches of Sanscrit learning might be taught ; but instead of such a combination each pandit teaches separately the branch or branches of learning which he has studied most or for which there is the greatest demand, and the students make their selections and remove from one to another at their pleasure. The brahman-pandits are either Varendra or Vaidika brahmans, the former so called from the ancient name of the district in which they reside, and the latter, as is supposed, from the former devotion of that class to the study of the Vedas, although in this district at the present day they are mere grammarians and of very limited attainments.

The pandits are of all ages, from twenty-five to eighty-two; some just entering upon life proud of their learning and panting for distinction; others of middle age, either enjoying a well-earned reputation and a moderate competence, or disappointed in their expectations and anxious respecting the future; and some more advanced in years, possessing the heart-felt veneration of their countrymen, while others appear to be neglected and sinking to the grave under the pressure of poverty. All were willing to believe and desirous to be assured that Government intended to do something, as the fruit of the present inquiry, for the promotion of learning ; a duty which is in their minds constantly associated with the obligations attaching to the rulers of the country. The humbleness and simplicity of their characters, their dwellings, and their apparel, forcibly contrast with the extent of their acquirements and the refinement of their feelings. I saw men not only unpretending, but plain and simple in their manners, and although seldom, if ever, offensively coarse, yet reminding me of the very humblest classes of English and Scottish peasantry ; living constantly half naked, and realizing in this respect the descriptions of savage life ; inhabiting huts which, if we connect moral consequences with physical causes, might be supposed to have the effect of stunting the growth of their minds, or in which only the most contracted minds might be supposed to have room to dwell—and yet several of these men are adepts in the subtleties of the profoundest grammar of what is probably the most philosophical language in existence; not only practically skilled in the niceties of its usage, but also in

the principles of its structure ; familiar with all the varieties and applications of their national laws and literature ; and indulging in the abstrusest and most interesting disquisitions in logical and ethical philosophy. They are in general shrewd, discriminating, and mild in their demeanour. The modesty of their character does not consist in abjectness to a supposed or official superior, but is equally shewn to each other. I have observed some of the worthiest speak with unaffected humility of their own pretensions to learning, with admiration of the learning of a stranger and countryman who was present, with high respect of the learning of a townsman who happened to be absent, and with just praise of the learning of another townsman after he had retired, although in his presence they were silent respecting his attainments. These remarks have reference to the personal character of some of the pandits, but they should not be understood to imply a favourable opinion of the general state of learning in the district which, as may be inferred from the subsequent details, is not very flourishing.

In 38 schools of Hindu learning the total number of students is 397, averaging $10\frac{1}{3}$ in each school. The students are divided into two classes, one of which consists of those who are natives of the villages in which the schools are situated, and the other of the natives of other villages, the former called *natives* and the latter *foreigners*, corresponding respectively with the *externes* and *internes* of the Royal Colleges of France. The students of a school or college who are natives of the village in which it is situated, are the *externes*, attending it daily for the purpose of receiving instruction, and daily returning home to their parents, relatives, or friends with whom they board and lodge ; while the students who are natives of other villages than that in which the school is situated, are the *internes*, residing in the house of the teacher and receiving from him not only instruction but also lodging and food. The school at Sridharpur (No. 477) is the only instance in which I found that the native students of the village received food as well as instruction ; and in the same institution the foreign students, contrary to the usual practice, received not only food and lodging, but also other minor personal expences—a liberality

which implies more than the usual resources on the part of the teacher, and tends to encrease his reputation. In other parts of the country, the students of Hindu colleges are generally divided into three classes, which may be explained by the terms *townsmen*, or natives of the village in which the college is situated, *countrymen*, or natives of the district or province in which the college is situated, and *foreigners*, or natives of any other district or province; but at present the natives of no other district or province are ever attracted to Rajshahi for the acquisition of learning, and therefore the name of the third class has been here transferred to the second by a sort of verbal artifice, which is of general adoption and of long standing, but which can deceive nobody, and could have no other effect but to flatter the vanity of the race of pandits by whom the change was made, as if their reputation for learning really had the effect, which it had not, of attracting foreign students to their seminaries. Of the two classes existing and recognized in this district, 136 students belong to the villages in which the schools are situated and 261 to other villages. The reasons that induce so many to leave their native villages are various. In some cases they leave the parental roof because there is no school of learning or none of sufficient repute in their native villages; but in the great majority of instances they prefer to pursue their studies at some distance from home, that they may be free from the daily distractions of domestic life, and from the requisitions often made by their fathers that they should perform some of the ceremonial observances of Hinduism in their stead in the family of some disciple at a distance. According to my information, the number is very few, although there probably are some, who have recourse to this measure from mere poverty, and with the view of gaining a livelihood at the expense of their teacher; for the large majority of students, although not wealthy, are above want, being the children either of kulin-brahmans, brahman-pandits, initiating or officiating priests, whose professional emoluments are comparatively considerable.

In a majority of cases the apartments used as a school-house and as a place of accommodation for the students, are separate

from the dwelling-house of the teacher, but built at his expence and often also applied to the purpose of hospitality to strangers. Sometimes the building is one that has descended from a deceased father or brother to its present possessor. The cost of each building varies from ten to sixty rupees in ordinary cases ; but in one extraordinary instance it amounted to two hundred rupees defrayed by a spiritual disciple of the pandit to whom it belongs. In eleven instances the teachers are too poor to erect separate apartments and they consequently give their instructions within their own dwellings. The foreign students or those who have no home in the village are lodged and fed and pursue their studies at night either in the building erected for a school-room; in separate lodging-apartments attached to it, or in the dwelling-house of the teacher, the last-mentioned course being adopted only when there is no other resource. The separate buildings in which the students are accommodated are of the humblest description, as may be judged from the cost of their erection ; huts with raised earthen floors and open either only on one side or on all sides according to the space which the owner can command for ingress and egress. That sort which is open on all sides is used only as a place of reading and study either public or private, and never as a dwelling.

It will be seen from Table III. that the period occupied by an entire course of scholastic studies is in several instances not less than twenty-two years, so that a student must often have passed his thirtieth year before he leaves college. This is a great deduction from the most valuable years of a man's life, but the period actually employed in collegiate study is lessened by the length of the vacations which the students receive or take. These extend generally from the month Asarh to the month Kartik, or from the middle of June to about the beginning of November, being from four to five months in the year, besides several shorter vacations at other periods. During the principal period of vacation those who are not natives of the villages in which they have been pursuing their studies return home and in most instances probably continue them there, but with less regularity and application than when under the eye of a pandit.

The custom of inviting learned men on the occasion of funeral obsequies, marriages, festivals, &c. and at such times of bestowing gifts on them proportioned in value and amount to the estimation in which they are held as teachers, is general amongst those Hindus who are of sufficiently pure caste to be considered worthy of the association of brahmans. The presents bestowed consist of two parts; first, articles of consumption, principally various sorts of food; and second, gifts of money. In the distribution of the latter at the conclusion of the celebration, a distinction is made between *Sabdikas*, philologers or teachers of general literature; *Smarttas*, teachers of law; and *Naiyayikas*, teachers of logic, of whom the first class ranks lowest, the second next, and the third highest. The value of the gifts bestowed rises not merely with the acquirements of the individual in his own department of learning, but with the dignity of the department to which he has devoted his chief labours and in which he is most distinguished. It does not however follow that the professors of the most highly honoured branch of learning are always on the whole the most highly rewarded; for in Rajshahi, logic which by the admission of all ranks highest, from whatever cause is not extensively cultivated and has few professors, and these receive a small number of invitations and consequently of gifts in proportion to the limited number of their pupils and the practical disuse of the study. Their total receipts therefore are not superior and even not equal to the emoluments enjoyed by learned men of an inferior grade, who have moreover a source of profit in the performance of ceremonial recitations on public occasions which the pride or self-respect of the logicians will not permit them to undertake. Whatever the amount, it is from the income thus obtained that the teachers of the different classes and grades are enabled to build school-houses and to provide food and lodging for their scholars; but several have assured me that to meet these expenses they have often incurred debt from which they are relieved only by the occasional and unexpected liberality of individual benefactors.

When a teacher of learning receives such an invitation as is above described, he generally takes one or two of his pupils with

him, giving each pupil his turn of such an advantage in due course ; and when the master of the feast bestows a gift of money on the teacher, it is always accompanied by a present to the pupil less in amount but proportioned to the respectability of the teacher's character and the extent of his attainments. The teacher sometimes takes a favorite pupil more frequently than others, the object being to give a practical proof of the success of his instructions as well as to accustom the pupil to the intercourse of learned and respectable society. As the student is furnished with instruction, food, and lodging without cost, the only remaining sources of expence to him are his books, clothes, and minor personal expences, all of which, exclusive of books, are estimated to cost him in no case more and often less than seven rupees per annum. His books he either inherits from some aged relative or at his own expence and with his own hands he copies those works that are used in the college as text-books. In the latter case the expence of copying includes the expence of paper, pens, ink, ochre, and oil. The ochre is mixed with the gum of the tamarind-seed extracted by boiling, and the compound is rubbed over the paper which is thus made impervious to insects and capable of bearing writing on both sides. The oil is for light, as most of the labour of copying is performed by night after the studies of the day have been brought to a close. An economical student is sometimes able, with the presents he receives when he accompanies his teacher to assemblies, both to defray these expences and to relieve the straightened circumstances of his family at a distance. I have learned on good authority that ten and even twenty rupees per annum have been saved and remitted by a student to his family ; but the majority of students require assistance from their families, although I am assured that what they receive probably never in any case exceeds four rupees per annum.

I have already mentioned that in this district, as in Bengal generally, there are three principal classes into which the teachers and schools of Hindu learning are divided, and which therefore may with advantage be separately considered. The acquirements of a teacher of logic in general pre-suppose those of a teacher of

law, and the acquirements of the latter in general pre-suppose those of a teacher of general literature who, for the most part, has made very limited attainments beyond those of his immediate class. As these are popular and arbitrary designations, they are not always strictly applied, but it would appear that of the thirty-eight schools of learning already mentioned there are thirteen taught by pandits who may be described as belonging to the first class ; nineteen by pandits of the second ; and two by pandits of the third or highest class ; while the remaining four belonging to none of the leading classes must be separately and individually noticed.

1. The thirteen schools of general literature are Nos. 25, 45, 72 (*a*), 86 (*a*), 111, 143, 279 (*b*), 279 (*d*), 279 (*e*), 328, 374 (*b*), 374 (*c*), and 477, of Table III. ; and they contain 121 students, of whom 51 belong to the villages in which the schools are situated and 70 to other villages. The age at which they enter on their studies varies from seven to fourteen, and that at which they leave college varies from twenty to thirty-two, the whole period of scholastic study thus varying from eleven to twenty-two years. The teachers, according to their own account, receive throughout the year various sums as presents, which average per month the lowest two rupees and the highest thirty rupees, and this in an average of the whole gives more than eleven rupees a month to each, without taking, into account one of the number who is superannuated and receives nothing at all. All the students of a school of general literature receive throughout the year various sums which average the lowest four annas and the highest four rupees per month ; and this in an average of the whole gives one rupee eleven annas per month to each institution. The total expence incurred by a student in copying the books used in a course of instruction in this department of learning is stated to vary from one to thirty-six rupees. The average in twelve of these thirteen schools is about thirteen rupees to each student for the cost of books in a whole course which makes the annual expence about a rupee.

The youths who commence the study of Sanscrit are expected to have acquired either at home or in a Bengali school merely a knowledge of Bengali writing and reading and a very slight

acquaintance with the first rules of arithmetic, viz. addition and subtraction, without a knowledge of their applications. Hence learned Hindus having entered with these superficial acquirements and at an early age on the study of Sanscrit, and having devoted themselves almost exclusively to its literature, are ignorant of almost every thing else.

The studies embraced in a full course of instruction in general literature are grammar, lexicology, poetry and the drama, and rhetoric, the chief object of the whole being the knowledge of language as an instrument for the communication of ideas.

On entering a school of learning a student is at once put to the study of Sanscrit grammar. Grammar is a favourite study in this district and the most extensive and profound treatises on it in the Sanscrit language are those in most general use. In the thirteen schools of this class there are four different grammars used, Panini being taught in six, the Kalapa in two, the Mugdha-bodha in three, and the Ratnamala in two. In teaching Panini the first work employed is the Bhasha Vritti, a commentary by Purusottama Deva on Panini's rules, omitting those which are peculiar to the dialect of the Vedas. This is followed by the study of the Nyasa, an exposition of the Kasica Vritti, which is a perpetual commentary on Panini's rules. The Kasica Vritti does not itself in any case appear to be used as a text-book, but references are occasionally made to it. The Kalapa grammar is taught first in the Daurga Sinhi, an exposition by Durga Sinha of the Katantra Vritti, the latter being a brief and obscure commentary on the original aphorisms. This is followed by the Katantra Parisista, a supplement to the Kalapa by Sripatidatta; by the Katantra Panjica, a commentary on the Daurga Sinhi by Trilochandasa; by the commentary of Sushena Kaviraja on the same; and by Parisista Prabodha, a commentary by Gopinatha on the supplement above-mentioned. The original aphorisms of the Panini and Kalapa grammars are believed to possess divine authority, which is not attributed to any of the other works employed in this course of instruction. The Mugdha-bodha of Vopadeva is studied without any commentary in the two schools

where it is used ; and the *Ratnamala*, a compilation by *Purusottama* from the *Panini* and *Kalapa* grammars, is studied with the commentaries called *Jiveshwari* and *Prabhava Prakasika*. A list of verbal roots with their meanings is also committed to memory in this part of the course.

Lexicology is the most appropriate name that has occurred to me for describing that branch of study by which, simultaneously with the study of grammar, a knowledge of the meaning of single words and of their synonyms is acquired. The only work employed for this purpose is the *Amara Kosha* by *Amara Sinha*, with the commentary of *Raghunatha Chakravarti*. The names of objects, acts, qualities, &c., are classified and their synonyms given, which the students begin to commit to memory without the meaning ; and they afterwards read the work and its commentary with the teacher who explains them. This gives the student a large command of words for future use either in reading or composition ; and it is after some acquaintance with the grammar and the dictionary that the teacher usually encourages and assists the student to compose, verbally or in writing, short sentences in Sanscrit.

The work in verse invariably read first is the *Bhatti Kavya* on the life and actions of *Ram*, so composed as to form a continued illustration of grammatical rules. This is followed without any fixed order by any of the following works or by others of the same class, viz. *Raghu Kavya*, also on the history of *Ram* ; *Magha Kavya*, on the war between *Sisupala* and *Krishna* ; *Naishadha Kavya*, on the loves of *Nala* and *Damayanti* ; *Bharavi Kavya*, on the war between *Yudisthira* and *Durgodhana*, &c. &c. &c. The poetry of the drama may be said to be almost wholly neglected here : in one college only I found that the *Mahanataka* is read.

In rhetoric the first work read is the *Chandomanjari* on prosody, and the only other work by which this is followed here I found to be the *Kavya Prakasa* on the rules of poetical composition.

It will be seen from *Table III.* that all these branches of general literature are not taught by every teacher. Some teach

only grammar; others grammar and lexicology; others add poetry with or without the drama; and others embrace rhetoric. But the whole of these are required to constitute a complete course of philology and general literature. The teacher of grammar only, the mere grammarian, ranks in the lowest scale of learned men; and in proportion to the number of the other branches of general literature which he adds to his acquirements, he raises his reputation and emoluments as a *Sabdik* or philologer.

2. The nineteen schools of Hindu law are 9 (*a*), 18 (*a*), 18 (*b*), 46, 70 (*a*), 71, 72 (*b*), 84, 86 (*a*), 86 (*c*), 86 (*e*), 100, 170, 279 (*c*), 374 (*a*), 445, 447 (*a*), 447 (*b*), and 447 (*c*), of Table III., and contain 245 students of whom 81 belong to the villages in which the schools are situated and 164 to other villages. The age at which they enter on their studies varies from nine to fifteen, and that at which they leave college varies from eighteen to thirty-two, the whole period of scholastic study varying from eight to twenty-three years. Omitting one school in which the age of beginning and completing study could not be satisfactorily ascertained, the average period of scholastic study in the remaining eighteen institutions is between sixteen and seventeen years. The professors of law receive throughout the year various sums as presents which, according to their own statements, average the lowest three rupees and the highest twenty-five per month. Omitting two schools respecting which this information could not be obtained, the average monthly receipts of the remaining seventeen amount to upwards of fourteen rupees each. All the students of a school of law throughout the year receive various sums as presents, which average the lowest four annas and the highest five rupees per month; and, omitting the two schools above-mentioned, the average monthly receipts of the remaining seventeen amount to rather less than two rupees each. The total expence which a student incurs in copying the books used in a course of instruction in a law-school varies from four to forty rupees; and omitting five schools in which this could not be ascertained, the average disbursements of each student in the remaining fourteen schools for books only during a whole course amount to upwards of twenty rupees.

The teachers of law are in all cases conversant with the grammar and lexicology of the Sanscrit language and can give instructions in them; some are also acquainted more or less familiarly with the poetical and dramatic writings; and a smaller number with the works on rhetoric. Every teacher of law receives students at the earliest stage and instructs them according to the extent of his own acquirements in general literature, and when he has reached that limit he carries them on to the study of law. His students sometimes object to this arrangement and leave him in order to complete with another teacher a course of study in general literature. The majority of law-students however begin and end their studies in general literature to whatever extent they may desire to proceed with a professor of that branch of learning, and afterwards resort to a teacher of law for instruction in his peculiar department. On those occasions on which the study of the law is specially directed to be suspended as on the first, eighth, and thirtieth of the waxing and waning of the moon, when it thunders, &c. &c. the students most commonly revert to their studies in general literature which at such times are not prohibited.

The compilation of Raghunandana on every branch of Hindu law, comprised in twenty-eight books, is almost exclusively studied in this district. It consists, according to Mr. Colebrooke, of texts collected from the institutes attributed to ancient legislators, with a gloss explanatory of the sense and reconciling seeming contradictions. Of the twenty-eight books those are almost exclusively read which prescribe and explain the ritual of Hinduism. The first book invariably read is that on lunar days; and this is followed by the others without any fixed order of succession, such as those on marriage, on penance, on purification, on obsequies, on the intercalary month of the Hindu calendar, &c.; but the number of books read is seldom more than ten and never exceeds twelve, and is sometimes not more than four, three, and even two. Raghunandana's treatise on inheritance and Jimutavahana's on the same subject, are also taught by one or two pandits.

3. The two schools of logic are 9 (b) and 86 (b), of Table III. containing each four students, of whom two are native and six

strangers to the villages in which the schools are situated. The age of commencing study is ten or twelve and that of leaving college twenty-four or thirty-two, the course of study taking up from twelve to twenty-two years which must be understood, as in the preceding case of law-schools, to include the preliminary studies in grammar, &c. Of these schools the teacher of one receives about twenty-five rupees a month in presents and his pupils two rupees ; and the teacher of the other eight rupees a month and his pupils one. The expenditure of a student in the former for books during the whole course is stated to be about fourteen rupees, and that of a student in the latter about fifty rupees ; the difference being probably occasioned by the circumstance that in the one case family-copies of books are used which are not possessed in the other.

The course of instruction in logic embraces the reading and explanation of the following works, viz. *Bhasha Parichheda*, an introduction to the system of logic, with definitions of terms, qualities, and objects ; *Vyapti Panchaka* on the necessary or inherent qualities of objects ; *Sinha Vyaghra*, a supplement to the preceding ; *Vyaddhikaranadharmabachinabhaba*, on the same subject ; *Siddhanta Lakshana*, the same ; *Abachhedoktanirukti*, the same ; *Visesa Vyapti*, the same ; *Paksata*, on inferential propositions ; *Samanya Laksana*, on the definition of classes or genera ; *Samanya Nirukti*, the same ; *Avayava*, on syllogism ; *Hetwabhasha*, on fallacies ; *Kusumanjali*, on the proofs of the divine existence, the attributes of the divine nature, and the means of absorption into it ; and *Vyutpattivada*, a treatise on the derivation and meaning of the radical portions and of the suffixes and affixes of words. In one of the schools of logic, the second above mentioned, only a few of these works are superficially and partially read.

4. Four schools of learning remain to be separately noticed, a Vedantic, a Pauranic, a Tantric, and a Medical School.

The Vedantic school, No. 70 (b), of Table III. can scarcely be said yet to exist. The pandit, after completing the usual

course of study in his native district of Rajshahi, to extend his acquirements went to Benares whence he had returned about a month before I saw him. He now proposes to open a school and to teach the following branches of learning, viz. general literature, law, the puranas, and the Vedanta, in which he claims to be profoundly versed, and from which I derive the title by which his intended school is designated. He had no pupils at the time of my visit to his village.

The Pauranic school, No. 279 (*a*), of Table III. contains twenty students of whom five are natives and fifteen strangers to the village in which the school is situated. They begin to study about ten years of age and leave school about thirty-two. The teacher receives about twenty-five rupees a month and the students four, each of the latter expending about sixty rupees in copying the books they require for a whole course. The pandit gives instruction in general literature, in law, and in astrology; but as he also teaches the puranas, chiefly the Mahabharata, and derives a great part of his emoluments from the public recitation of them in wealthy families, the name given to his school is derived from that branch of his acquirements. In astrology, he teaches the Jyotisa Tatwa by Raghunandana, a summary of astrological knowledge; the Jataka Chandrica, on the calculation of nativities; and the Satkriya Muktavali, the Dipika, and Samaya Pradipa, on lucky and unlucky days.

The Tantric school, No. 38, of Table III. contains twelve pupils of whom three are natives and nine strangers to the village in which the school is situated. They begin to study at eight years of age and leave school at thirty. The teacher receives eight rupees and the students about eight annas a month in presents, each of the latter expending about forty rupees in copying the books for a course. The pandit teaches superficially grammar and the Vedanta, but his distinctive name is derived from his professional instruction in the Tantra. The works classed under this name may be generally described to be employed in explaining the formulæ peculiar to the votaries of Siva and the female deities, by which they seek to attain supernatural

powers and accomplish objects either good or bad for themselves or others. The work taught by this pandit is the Tantra Sara, a compilation on those subjects. One of the two Tantric sects, some of whose followers are found in this district, are intemperate and licentious in their habits and manners, not only believing that the use of intoxicating liquors is permitted, but that it is enjoined by the system of doctrines they profess. With such a belief the use of them is naturally carried to great excess, but the conduct of such persons is regarded with great abhorrence by other Hindus.

The Medical school, No. 70 (c), of Table III. contains seven students of whom four are residents of the village and three strangers. The period of commencing the study of medical works is from twenty-two to twenty-five years of age, and that of discontinuing the study from twenty-five to thirty years of age, the whole period of study varying from five to eight years. It is expected and required that medical students shall have previously acquired a knowledge of Sanscrit grammar and general literature in some of the schools of learning taught by brahman-pandits, after which they commence a course of medical reading in this institution. The period of study is shortened or prolonged according to the ability of the students for a shorter or a longer period to dispense with the emoluments of private practice. The school is taught by two aged brothers, Vaidyas in caste, most respectable men, and in high repute as medical practitioners. Neither Vaidya teachers nor Vaidya pupils receive invitations or presents, as brahman-pandits and their pupils do, and the former are consequently dependent solely on their own means for the maintenance of their establishment. Vaidya teachers however, like brahman-pandits, lodge and feed those pupils who have no home in the village in which the school is situated, and they also give their instructions to all gratuitously. A student incurs an expence of about sixteen rupees in copying the books necessary to be read in an entire course of study. The work first read is the Nidana, a standard medical work, after which the students of this school read Chakradatta by Chakrapani; Ratnamala by Ramakrishna; Dravya Guna by Narayana Dasa; a commentary by the same author on his own work, Madhamati; commentaries of Vijaya Raksita

and Siddhanta Chintamuni on the Nidana; a commentary on Chakradatta by Yasodhara; and Patyapatya, a work described as variously treating of the causes of disease, diagnosis, the practice of medicine, and materia medica.

In a general view of the state of Hindu learning in this district, grammar appears to be the only department of study in which a considerable number of persons have a distinguished proficiency. The most eminent pandits are 18 (*a*) and 70 (*b*), Ramakanta Sarvabhauma a logician, and Siva Chandra Siddhanta a Vedantic, both highly reputed, and both apparently profound in the branches of learning to which they have devoted themselves. I might add also the medical professors who are venerable men and highly respected by all around them for their learning within their own peculiar range as well as for their general character. There are others who occupy a middle rank; but the majority of the pandits are superficial men and I have reason to think would be so judged by competent persons amongst their own countrymen—that is, superficial compared with the highest existing standards of native learning, although all in general know well what they profess to know. In this district the poetry of the drama appears to be almost wholly neglected. I found only one instance in which the Mahanataka and that alone is read; whereas in some other districts dramatical literature is more generally and more fully studied, the Mahanataka being usually succeeded by Sakuntala, Kautuka Sarvaswa, Hasyarnava, Venisanhar, Murari, &c. In rhetoric, the Srutabodha and Kavyachandrica, the former on prosody and the latter on the rules of poetical composition and both in general use elsewhere, are not read in this district. In law, Menu and the Mitaksara, which are studied in other parts of Bengal, are here known only by name; and we have seen that logic, to which by general consent the highest honours are given in Bengal, has here only two professors of whom one is scarcely worthy to be so ranked. Not only is learning low, but it is retrograding. One village that has two schools of learning (No. 9) had from ten to twelve within the recollection of one of the pandits, and there has been no corresponding encrease elsewhere within the district. The

diminution is attributed to the breaking up of the great zemindaries and the withdrawal of the support which their owners gave to the cause of learning and of the endowments which they established. I have already mentioned the comparatively refined tone of feeling and character which the cultivation of Hindu learning appears to give to its possessors ; and the effect in some measure extends to their families, for the children of brahman-pandits are in general bright-looking and intelligent, modest and polite. The system of learned instruction also has a principle of diffusiveness in the gratuitousness with which the instruction is bestowed, but that principle operates only within the pale of the brahman caste, except to a limited extent in favour of Vaidyas, and beyond those limits none of the humanizing influences of learning are seen in the improved moral and intellectual character or physical condition of the surrounding humbler classes of society. It seems never to have entered into the conceptions of the learned that it was their duty to do something for the instruction of those classes who are as ignorant and degraded where learning abounds as where it does not exist ; nor has learning any practical influence upon the physical comforts even of its possessors, for their houses are as rude, confined, and inconvenient as those of the more ignorant, and the pathways of brahman-villages are as narrow, dirty, and irregular as those inhabited by the humblest and most despised Chasas and Chandals.

SECTION IV.

ENGLISH SCHOOL.

In the report of 1st July, 1835, mention is made of an English school at Bauleah, the capital of this district ; but no information was then possessed respecting it. That school was in operation when I entered the district, but for want of funds was suspended about the beginning of November last. Although the school does not now exist, its revival may be hoped for, and with that anticipation it may be desirable to record the following particulars of its origin and management.

The school was established in July 1833, and placed under the care of an English teacher receiving eighty rupees per month, with an assistant receiving twenty rupees and a Bengali teacher receiving eight rupees. The English teacher, in addition to his salary, had a bungalow built for him at a cost of eight hundred rupees which he occupied rent-free ; and a school-house was built at an expence of one thousand and two hundred rupees. With economical repairs and proper care, both the houses might last fifteen years. The expence of books, pens, paper, ink, and sweeper to keep the school-house clean, was estimated on an average at twelve rupees per month. The current monthly expenditure thus amounted to one hundred and twenty rupees.

The teacher's house and the school-house were built by subscription and the current expences were defrayed by the same means. The subscriptions never amounted to more than one hundred and thirty-eight rupees per month, and at the time the school was suspended they had fallen to eighty-six rupees per month, in consequence of several friends to the institution having left the station. Even the latter amount could not be regularly realized from the nominal subscribers, the unpaid arrears amounting to 663 rupees, and a balance being due to the school-establishment of 274 rupees. The subscribers were public functionaries, indigo-planters, zemindars, and native officers of the courts; christians and non-christians in nearly equal proportions.

When the school was suspended, the number of scholars was 134, of whom about two-thirds were in regular attendance. Eighty-five were learning English and forty-nine Bengali. The age of the Bengali scholars varied from five to fourteen ; and that of the English scholars from eight to twenty-four. All the Bengali scholars were from Bauleah and its neighbourhood. A majority of the English scholars were not natives of Bauleah, but had relations attached to the courts there ; and a few who had no relations at Bauleah had come from Pubna, Commercolly, Nattore, and Moorshedabad.

The Bengali scholars were taught writing, reading, and accounts in the native way. The writing materials were at first supplied at the expense of the institution, and afterwards the scholars were required to bring them at their own expense, in consequence of which twenty-five of them discontinued their attendance. If this requisition had been made from the first, it is probable that no objection would have been made to it.

The English scholars were first taught to read and spell, and afterwards to write and to translate from English into Bengali. They were next carried on to the simplest rules of grammar and arithmetic and still further to Murray's abridgement and the rule of three; and they were afterwards introduced by verbal instruction to some knowledge of geography and astronomy. The highest class read English History and Ancient History and an Introduction to Natural Philosophy.

I examined this school in the middle of July last, and found it in a very inefficient state, the obvious cause of which was the want of superintendence. If it had been continued, it was essential to its usefulness that there should be some effectual supervision over the teachers and over the system of instruction; and with that view an attempt was made to form a committee of superintendence amongst the gentlemen resident at Bauleah; but it was found impracticable.*

* The following is an extract of a letter which accompanied this Report, relating to the English School at Bauleah:—

"2. In conformity with the wishes of the friends of native education at Bauleah I beg respectfully to solicit the particular attention of the General Committee to the account given in the Report of the late English School at that station. The hope is entertained that it may be consistent with the plans of the Committee to establish an English School there similar to those which exist at other stations under the patronage of the Committee.

3. Besides the assumed general agreement of such a measure with the plans of the Committee, two circumstances appear to recommend it. The first is that throughout the district there is not at this moment a single institution of education of European origin. The second is that a school-house and a teacher's house already exist and would be immediately made over to the Committee if a school were to be established; whereas if not occupied, they will fall into disrepair and ruin; and the same expense will be necessary at some future time.

4. I fully concur in the opinion that the district will derive very great advantage from such an institution, and I cordially recommend its establishment, if the Committee have funds applicable to such a purpose. I beg to add that I believe its usefulness will be increased ten-fold if an equal amount of expenditure is at the

SECTION V.

FEMALE INSTRUCTION.

Some account of the means and amount of female instruction is indispensable, but on this subject I have been able to collect very little information.

The female population of all ages in Nattore, according to Table I., amounts to 94,717.

Of the total female population, 16,497 are under five years of age; that is, are below the teachable age, or the age at which the first instruction in letters may be or is communicated.

Of the total female population, 16,792 are between fourteen and five years of age; that is, are of the age at which the mind is capable of receiving in an encreasing degree the benefit of instruction in letters. The state of instruction amongst this unfortunate class cannot be said to be low, for with a very few individual exceptions there is no instruction at all. Absolute and hopeless ignorance is in general their lot. The notion of providing the means of instruction for female children never enters into the minds of parents; and girls are equally deprived of that imperfect domestic instruction which is sometimes given to boys. A superstitious feeling is alleged to exist in the majority of Hindu families, principally cherished by the women and not discouraged by the men, that a girl taught to write and read will soon after marriage become a widow, an event which is regarded as nearly the worst misfortune that can befall the sex; and the belief is also generally entertained in native society that intrigue is facilitated by a knowledge of letters on the part of females. Under the influence of these fears there is not only nothing done in a native family to promote female instruction,

same time incurred on well-considered measures for promoting education throughout the district by means of the vernacular language."

(Signed) W. ADAM.

but an anxiety is often evinced to discourage any inclination to acquire the most elementary knowledge, so that when a sister, in the playful innocence of childhood, is observed imitating her brother's attempts at penmanship, she is expressly forbidden to do so and her attention drawn to something else. These superstitious and distrustful feelings prevail extensively, although not universally, both amongst those Hindus who are devoted to the pursuits of religion and those who are engaged in the business of the world. Zemindars are for the most part exempt from them, and they in general instruct their daughters in the elements of knowledge, although it is difficult to obtain from them an admission of the fact. They hope to marry their daughters into families of wealth and property, and they perceive that without a knowledge of writing and accounts their daughters will, in the event of widowhood, be incompetent to the management of their deceased husbands' estates, and will unavoidably become a prey to the interested and unprincipled. The Mohammadans participate in all the prejudices of the Hindus against the instruction of their female offspring, besides that a very large majority of them are in the very lowest grades of poverty and are thus unable, even if they were willing, to give education to their children. It may therefore be affirmed that the juvenile female population of this district, that is, the female population of the teachable age or of the age between fourteen and five years, without any known exception and with so few probable exceptions that they can scarcely be taken into the account, is growing up wholly destitute of the knowledge of reading and writing. Upon the principle assumed in Section I. in estimating the total population it will follow that the juvenile female population of the whole district is eight times that of Nattore or 134,336; that is, in the single district of Rajshahi there is this number of girls of the teachable age growing up in total ignorance.

Of the total female population, 61,428 are of adult age or above fourteen years; and according to the above-mentioned estimate it will follow that the adult female population of the whole district is eight times that of Nattore or 491,424. It would have been more conformable to the customs of the country to have fixed

twelve instead of fourteen as the adult age of females, the former being the age at which married girls are usually taken to their husbands' houses, but the latter was preferred in order to obtain similar *data* for comparison between the different corresponding divisions of the male and female population. If we take into account the early age at which married females leave the parental roof, it will appear probable that there are in this district alone at least half a million of adult females ; and with the views which are generally and justly entertained in European society of the influence exercised by the female sex upon the character of their offspring, it would be an object of importance to ascertain the amount of cultivation possessed by this important class. The total absence of means for their instruction in early life and the strong prejudices directly operating against their instruction, sufficiently prove what the answer to such an enquiry must be. Although my information is necessarily imperfect, nothing that is known leads me to suppose that there are many, if any, exceptions to the general character of extreme ignorance. It has already been stated that zemindars, for the most part, instruct their daughters in the elements of knowledge ; and for the reasons there assigned, instances sometimes occur of young Hindu females who have received no instruction under their parents' roof taking lessons, at the instigation of their parents and brothers, after they have become widows, with a view to the adequate protection of their interests in the families of which they have become members. The number of principal zemindars in the whole district is about fifty or sixty, of whom more than a half are females and widows. Of these, two viz. Rani Suryamani and Kamal Mani Dasi are alleged to possess a competent knowledge of Bengali writing and accounts, while some of the rest are more imperfectly instructed and others are wholly ignorant. Other exceptions to the general ignorance are found amongst the mendicant Vaishnavas or followers of Chaitanya, amounting in Nattore probably to fourteen or fifteen hundred individuals, who are generally able to write and read and who are also alleged to instruct their daughters in these accomplishments. They are the only religious body of whom as a sect the practice is characteristic. Yet it is a fact that as a sect they rank precisely the

lowest in point of general morality, and especially in respect of the virtue of their women. It would be erroneous however to attribute the low state of morality to the degree of instruction prevailing amongst them. It is obviously and solely attributable to the fact that the sect is a *colluvies* from all other sects—a collection of individuals who throw off the restraints of the stricter forms of Hinduism in the profession of a doctrine which allows greater license. The authors and leaders of this sect had the sagacity to perceive the importance of the vernacular dialect as a means of gaining access to the multitude, and in consequence their works, original and translated, in that dialect form a larger portion of the current popular literature than those of any other sect. The subject-matter of these works cannot be said to be of a very improving character, but their existence would seem to have established a love of reading in the sect, and the taste has in some measure at least extended to their women. With these exceptions the total number of grown up females in the district may be reckoned as destitute of instruction in letters.

SECTION VI.

INSTRUCTION OF THE MALE POPULATION.

I propose in this place to compare the existing means of instruction with the wants of the juvenile male population, and to estimate the amount of cultivation possessed by the adult male population.

The male population of all ages in Nattore, according to Table I., amounts to 100,579.

Of this population, 18,442 are under five years of age; that is, have not yet attained the age at which the first instruction in letters is or may be communicated.

Of the male population 22,637 are between fourteen and five years of age; that is, are of the teachable or school-going age. In estimating the means of instruction for this population we may put schools of learning amongst the Hindus entirely out of the question, for although the teachers of those institutions receive pupils before they are fourteen, yet I found scarcely any instance of a student below that age and a large majority of them are full grown men. It will therefore be correct to class the students at schools of Hindu learning generally, and convenient to class them universally, as of adult age. On the other hand, a very few instances may be found of youths above fourteen attending the schools of elementary instruction, and these on the same general principle will be classed as of the school-going age, although actually beyond it. We have already seen that in the elementary schools of all descriptions both amongst Hindus and Mohammadans the total number of scholars is 262; and it has also appeared that in 1588 families there are about 2382 children who receive domestic instruction, the total number who receive any sort of instruction thus amounting to 2644. Deduct this number from the number of male children between fourteen and five, and it thus appears that of 22,637 children of an age capable of receiving instruction 19,993 are wholly uninstructed. Of the whole male population of the teachable age, the proportion of the instructed to the uninstructed is thus as 132 to 1000. In other words for every number of children amounting to 132 who receive some sort of instruction either at home or at school, there are 1000 who receive no instruction whatever.

This, although a very decisive fact, does not alone present a complete view of the inadequacy of the means of instruction. The large numerical proportion of those needing instruction to those receiving it, shows that the means of instruction must be exceedingly scanty; but this conclusion is still more fully established when it is added that the means of instruction actually provided are not only insufficient numerically for the juvenile population to be instructed, but that compared with similar institutions in other countries they afford only the lowest grades of instruction, and those in imperfect forms and in the most

desultory manner. What, for instance, bearing the semblance of instruction, can be less worthy of the name than the mere knowledge of the forms and sounds of letters to which instruction in the Arabic elementary schools is limited? And in the Bengali and Persian schools, which are several grades higher, I have shown how imperfect is the instruction communicated. Even that proportion therefore of the juvenile population who are receiving some sort of elementary instruction, must be regarded as most defectively instructed.

Another element in estimating the adequacy of the means of instruction to the wants of a given population is the fit distribution of those means; but where the means are so scanty in amount and so imperfect in their nature, it may appear of little consequence how they are distributed. In point of fact the police subdivision of Nattore is a favourable specimen of the whole district, for it appears to be decidedly in advance of all the other thanas. According to the best information I can collect, Hariyal, Chaugaon, Puthiya, Bhawanigunge, Bilmariya, and Bauleah rank next to Nattore, while Tannore, Manda, Dubalhati, Godagari, Sarda, and Mirgunge are almost entire blanks as to the means of education. If however we give the other thanas the advantage, with respect to the means and amount of instruction, of being on an equality with Nattore, and if we assume that the juvenile male population bears the same proportion to the adult male population throughout the district as it does in Nattore, then in the mode before adopted of estimating the total population, eight times the juvenile population of Nattore will represent the total juvenile population of the district; and it will thus appear that of 181,096 children between fourteen and five throughout the district, 21,152 are receiving some sort of instruction however imperfect either at home or at school, and 159,944 are wholly destitute of the means or opportunity of acquiring the simplest elements of education. My own observations and the inquiries I have made of others lead me to believe that this is a more favourable representation of the amount of elementary instruction in the district than strict fact would justify; and yet what a mass of ignorance it exhibits within a comparatively small

space, growing up to occupy the place of the ignorance that has gone before it, and destined, it may be feared, to reproduce and perpetuate its own likeness.

The amount of cultivation possessed by the adult male population may be estimated from several details contained in Table I.

The male adult population of Nattore, including all of the male sex who are above fourteen years, that is, who have passed beyond the school-going age, amounts to 59,500; and in this population there are different classes of individuals who have received a greater or less amount of instruction. The *first* class consists of teachers of schools of learning who we have seen are 39 in number. The extent of their attainments is shown in the account given in Table III. of the institutions which they conduct. In respect of wealth and property they have a comparatively humble place in native society; but in respect of intellectual cultivation and acquired learning, religious authority and moral influence, they hold the first rank. The *second* class consists of those who have received either a complete or an imperfect learned education, but who have not the means or the ability to establish or conduct a school of learning. They support themselves in general as initiating or family priests; as reciters or interpreters of the puranas, on the occasion of public celebrations by rich families; as the performers of propitiatory rites for averting ill or obtaining good; and as mendicant visitors at the houses of the great. The number of such persons in Nattore is eighty-seven, all Hindus; to whom as belonging to the same general class must be added a learned Musalman, making in all 88. The *third* class consists of the students at Hindu schools of learning, in number amounting to 397, whom, as already stated, I shall rank without exception as adults, although there may be a very few amongst them who are under fourteen years of age. At present their attainments in Hindu learning are in many instances respectable and they are growing up to occupy the places of the two preceding classes. The *fourth* class consists of those who without being, or claiming to be, learned in the technical sense of the term, have acquired a degree of knowledge superior to

mere reading and writing, such as a knowledge of Bengali accounts, sometimes an acquaintance with Persian as a written language, often an acquaintance with Hindustani as a spoken language, and in three or four instances a smattering of English. They are for the most part persons having some landed property, retainers of wealthy families, officers of Government, servants of merchants and planters, money-lenders and their agents, shop-keepers, teachers of Persian and Bengali schools, &c. Their number is 3,255. The *fifth* class consists of those who can either sign their names or read imperfectly or perhaps can do both, but the power to do either has obtained admission into this class. It is proper to note this distinction, because the power of reading and writing is in general acquired at school at the same time; but sometimes a person has had only a few months' or perhaps weeks' instruction at school and is just able to sign his name without pretending to read any other writing; and in other cases persons have by self-instruction at home acquired the power to sign their names without making any further advances. On the other hand some can read without being able to write or pretending to understand even what they read. This class therefore includes all who have made any attainment whatever, however humble, in reading or writing, and the individuals composing it consist of the lowest description of Musalman priests, some of whom teach the formal reading of the Koran; the lowest descriptions of dealers or mechanics such as oilmen, flowermen, smiths, manufacturers of earthen ware, &c.; and the lowest descriptions of brahmans who employ themselves in fomenting disputes in villages about caste and making the conciliation of parties a source of gain to themselves, or who act as cooks, messengers, attendants on idols for hire, &c. &c. The persons of this class are 2342 in number. These five classes, embracing as far as I can ascertain the entire literary attainments of Nattore, both real and nominal, contain in all 6121 individuals, leaving, out of the male adult population (59,500), not less than 53,379 who have received not even a single ray of knowledge into their minds through the medium of letters and who will probably remain equally ignorant throughout life. Assuming the former estimate of the entire population of the district and giving all the other

police subdivisions the advantage of supposing that each has an equal amount of literary cultivation to that of Nattore, it will follow that the total male adult population of Rajshahi is 476,000, of whom 48,968 know more or less of letters, leaving 427,032 who are totally destitute of the advantages of education in its very humblest forms. Of the whole adult male population the proportion of the instructed to the uninstructed is thus as 114.6 to 1000. In other words, for every number of adult males amounting to 114 or 115 who have acquired some knowledge of letters however superficial and imperfect, there are 1000 who have grown up and who must remain totally ignorant of all that a knowledge of letters alone can impart.

The conclusions to which I have come on the state of ignorance both of the male and female, the adult and the juvenile, population of this district require only to be distinctly apprehended in order to impress the mind with their importance. No declamation is required for that purpose. I cannot however expect that the reading of this report should convey the impressions which I have received from daily witnessing the mere animal-life to which Ignorance consigns its victims, unconscious of any wants or enjoyments beyond those which they participate with the beasts of the field—unconscious of any of the higher purposes for which existence has been bestowed, society has been constituted, and government is exercised. I am not acquainted with any facts which permit me to suppose that, in any other country subject to an enlightened government and brought into direct and constant contact with European civilization, in an equal population there is an equal amount of ignorance with that which has been shown to exist in this district. Would that these humble representations may lead the Government of this country to consider and adopt some measures with a view to improve and elevate the condition of the lower classes of the people, and to qualify them both adequately to appreciate the rights and discharge the obligations of British subjects. In such a state of ignorance as I have found to exist, rights and obligations are almost wholly unknown, and society and government are destitute of the foundations on which alone they can safely and permanently rest.

SECTION VII.

STATE OF NATIVE MEDICAL PRACTICE.

The state of Native Medical Practice in the district is so intimately connected with the welfare of the people that it could not be wholly overlooked ; and as the few facts that I have collected tend additionally to illustrate their character and condition, it would be improper to omit them. They are submitted with deference to those who may have made professional inquiries and can form a professional judgment on the subject.

The number of those who may be called general practitioners and who rank highest in the native medical profession in Nattore, is 123 of whom 89 are Hindus and 34 are Moham-madans. The Medical School at Vaidya Belghariya possesses considerable interest, since it is, as far as I can ascertain, the only institution of the kind in the district, and the number of such institutions throughout Bengal is, I believe, very limited. The two medical teachers of this school are employed as domestic physicians by two wealthy families and they have each also a respectable general practice. As a domestic physician, the junior teacher has a fixed salary of twenty-five rupees a month ; while the senior teacher in the same capacity has only fifteen rupees a month, and that only as long as his attendance may be required during periods of sickness in the family that employs him. I have spoken of that family as wealthy, but it is only comparatively so, being in very reduced circumstances ; and to that cause rather than to the low estimation in which the physician is held, we must ascribe the scanty remuneration he receives. At another place, Hajra Nattore, No. 26, there are three educated Hindu practitioners, all three brahmans and brothers and more or less acquainted with Sanscrit, having acquired the grammar of the language at Bejpara Amhatti and subsequently applied their knowledge of it to the study of the medical works in that language. The eldest has practised since he was eighteen, and he is now sixty-two years of age, and employs his leisure in instruct-

ing his two nephews. On an average of the year he estimates the income derived from his practice at five rupees a month, while one of his brothers who is in less repute estimates his own income at three rupees. At a third place, Haridev Khalasi, No. 100, there are four educated Hindu practitioners, three of whom appeared to be in considerable repute for skill and learning. They were all absent and I had not an opportunity of conversing with them; but their neighbours and friends estimated their monthly professional income at eight, ten, and twelve rupees respectively. There are at most two or three other educated Hindu physicians in Nattore, and all the rest are professionally uneducated, the only knowledge they possess of medicine being derived from Bengali translations of Sanscrit works which describe the symptoms of the principal diseases and prescribe the articles of the native *materia medica* that should be employed for their cure and the proportions in which they should be compounded. I have not been able to ascertain that there is a single educated Musalman physician in Nattore, and consequently the 34 Mohammadan practitioners I have mentioned, rank with the uneducated class of Hindu practitioners, deriving all their knowledge of medicine from Bengali translations of Sanscrit works to the prescriptions of which they servilely adhere.

The only difference that I have been able to discover between the educated and uneducated classes of native practitioners is that the former prescribe with greater confidence and precision from the original authorities, and the latter with greater doubt and uncertainty from loose and imperfect translations. The mode of treatment is substantially the same and in each case is fixed and invariable. Great attention is paid to the symptoms of disease, a careful and strict comparison being made between the descriptions of the supposed disease in the standard medical works and the actual symptoms in the case of the patient. When the identity is satisfactorily ascertained, there is then no doubt as to the practice to be adopted, for each disease has its peculiar remedy in the works of established repute, and to depart from their prescriptions would be an act of unheard-of presumption. If with a general resemblance, there should

be some slight difference of symptoms, a corresponding departure from the authorized prescription is permitted, but only as regards the medium or vehicle through which it is administered. The medicines administered are both vegetable and mineral. The former are divided into those which are employed in the crude state, as barks, leaves, common or wild roots and fruits, &c.; and those which are sold in the druggist's shop as camphor, cloves, cardamums, &c. They are administered either externally or in the forms of pill, powder, electuary, and decoction.

The preceding class of practitioners consists of individuals who at best know nothing of medicine as a science, but practise it as an art according to a prescribed routine, and it may well be supposed that many, especially of the uneducated class, are nothing but quacks. Still as a class they rank higher both in general estimation and in usefulness than the village doctors. Of these there are not fewer than 205 in Nattore. They have not the least semblance of medical knowledge, and they in general limit their prescriptions to the simplest vegetable preparations, either preceded or followed by the pronouncing of an incantation and by striking and blowing upon the body. Their number proves that they are in repute in the villages; and the fact is ascribable to the influence which they exercise upon the minds of the superstitious by their incantations. The village doctors are both men and women; and most of them are Moham-madans, like the class to which they principally address themselves.

The small-pox inoculators in point of information and respectability come next to the class of general practitioners. There are 21 of them in Nattore, for the most part brahmans but un-instructed and ignorant, exercising merely the manual art of inoculation. One man sometimes inoculates from 100 to 500 children in a day, receiving for each operation a fixed rate of payment varying from one to two annas; the less amount if the number of children is great, the greater amount if the number is small. The cox-pox has not, I believe, been introduced into this district

amongst the natives, except at the head-station. Elsewhere the small-pox inoculators have been found its opponents, but, as far as I can understand, their opposition does not arise from interested motives, for the cow-pox inoculation would give them as much labour and profit as they now have. Their opposition arises, I am assured, from the prejudice against using *cow-pox*. The veneration in which the cow is held is well-known, and they fear to participate in a practice which seems to be founded on some injury done to that animal when the matter was originally extracted. The spread of the cow-pox would probably be most effectually accomplished by the employment of Musalman inoculators, whose success might in due time convince the brahman-inoculators of their mistake.

Midwives are another class of practitioners that may be noticed, although it has been denied that Hindus have any. An eminent London physician, in his examination before the Medical Committee of the House of Commons, is stated to have affirmed, that the inhabitants of China have no women-midwives, and no practitioners in midwifery at all. "Of course," it is added, "the African nations and *the Hindus are the same*." I enquired and noted the number of women-midwives (there is not a *man*-midwife in the country) in the villages of Nattore, and find that they amount to 297. They are no doubt sufficiently ignorant, as are probably the majority of women-midwives at home.

Still lower than the village doctors there is a numerous class of pretenders who go under the general name of conjurors or charmers. The largest division of this class are the snake-conjurors, their number in the single police subdivision of Nattore being not less than 722. There are few villages without one, and in some villages there are as many as ten. I could, if it were required, indicate the villages and the number in each; but instead of incumbering Table I. with such details, I have judged it sufficient to state the total number in this place. They profess to cure the bites of poisonous snakes by incantations or charms. In this district, particularly during the rainy season, snakes are numerous and excite much terror among the villagers. Nearly the whole district

forming, it is believed, an old bed of the Ganges, lies very low; and the rapid encrease of the waters during the rainy season drives the land-snakes from their holes and they seek refuge in the houses of the inhabitants who hope to obtain relief from their bites by the incantations of the conjurors. These take nothing for the performance of their rites or for the cures they pretend to have performed. All is pecuniarily gratuitous to the individual, but they have substantial advantages which enable them to be thus liberal. When the inhabitants of a village hitherto without a conjuror think that they can afford to have one, they invite a professor of the art from a neighbouring village where there happens to be one to spare, and give him a piece of land and various privileges and immunities. He possesses great influence over the inhabitants. If a quarrel takes place, his interference will quell it sooner than that of any one else; and when he requires the aid of his neighbours in cultivating his plot of ground or in reaping its produce, it is always more readily given to him than to others. The art is not hereditary in a family or peculiar to any caste. One I met with was a boatman, another a chaukidar, and a third a weaver. Whoever learns the charm may practise it, but it is believed that those practise it most successfully who are "to the manner born," that is, who have been born under a favorable conjunction of the planets. Every conjuror seems to have a separate charm, for I have found no two the same. They do not object to repeat it merely for the gratification of curiosity, and they allow it to be taken down in writing. Neither do they appear to have any mutual jealousy, each readily allowing the virtue of other incantations than his own. Sometimes the pretended curer of snake-bites by charms professes also to possess the power of expelling demons, and in other cases the expeller of demons disclaims being a snake-conjuror. Demon-conjurors are not numerous in Nattore; and tiger-conjurors who profess to cure the bites of tigers, although scarcely heard of in that thana, are more numerous in those parts of the district where there is a considerable space covered by jungle inhabited by wild-beasts. Distinct from these three kinds of conjurors and called by a different name is a class of *gifted* (guni) persons who are believed to possess the power of preventing the fall of hail which would destroy or injure the crops

of the villagers. For this purpose when there is a prospect of a hail-storm, one of them goes out into the fields belonging to the village with a trident and a buffaloe's horn. The trident is fixed in the ground and the Gifted makes a wide circuit around it, running naked, blowing the horn, and pronouncing incantations. It is the firm belief of the villagers that their crops are by this means protected from hail-storms. Both men and women practise this business. There are about a dozen in Nattore and they are provided for in the same way as the conjurors.

Some of these details may appear and in themselves probably are unimportant, but they help to afford an insight into the character of the humblest classes of native society who constitute the great mass of the people and whose happiness and improvement are identical with the prosperity of the country; and although they exhibit the proofs of a most imbecile superstition, yet it is a superstition which does not appear to have its origin or support in vice or depravity, but in a childish ignorance of the common laws of nature which the most imperfect education or the most limited mental cultivation would remove. These superstitions are neither Hindu nor Mohammadan, being equally repudiated by the educated portions of both classes of religionists. They are probably antecedent to both systems of faith and have been handed down from time immemorial as a local and hereditary religion of the cultivators of the soil who, amid the extraordinary changes which in successive ages and under successive races of conquerors this country has undergone, appear always to have been left in the same degraded and prostrate condition in which they are now found.

Having come into this district not altogether unprepared to appreciate the character of the natives; moving amongst them, conversing with them, endeavouring to ascertain the extent of their knowledge and to sound the depths of their ignorance, inquiring into their feelings and wishes, their hopes and their fears, and frequently reflecting on all that I have witnessed and heard and all that I have now recorded, I have not been able to avoid speculating on the fittest means of

raising and improving their character in such a district as that to which the present Report relates. To develop the views that have occurred to me and the mode in which I would carry those views into effect would require more leisure than I can command at this season amid the active duties of local inquiry. I beg however to be permitted now to remark that, according to the best judgment I have been able to form, all the existing institutions in the district—even the highest, such as the schools of Hindu learning, and the lowest, such as the Mohammadan schools for the formal reading of the Koran, however remote they are at present from purposes of practical utility and however unfamiliar to our minds as instruments for the communication of pure and sound knowledge—all without exception present organizations which may be turned to excellent account for the gradual accomplishment of that important purpose; and that so to employ them would be the simplest, the safest, the most popular, the most economical, and the most effectual plan for giving that stimulus to the native mind which it needs on the subject of education and for eliciting the exertions of the natives themselves for their own improvement without which all other means must be unavailing.

W. ADAM.

District of Moorshedabad, }
23d December, 1835. }

APPENDIX.

TABLE I.—SHOWING the number of children of the school-going age, of adults above it, and of children below it; of schools; of instructed adults; and of medical practitioners in the subdivision of Nattore, district of Rajshahi.

1. Number and Name of Village.	2. Number of Families.		3. Number of individuals above 14 years.		4. Number of individuals between 14 & 5.		5. Number of individuals below 5 years.		6. Number of Indigenous Elementary Schools.		7. Number of Indigenous Schools of Learning.		8. Number of Families, the children of which receive occasional instruction in reading and writing from parents or friends.		9. Number of Learned men, exclusive of those who teach Schools of Learning.		10. Number of persons above 14 who have received a degree of instruction superior to mere reading & writing.		11. Number of persons above 14 who can either sign or read imperfectly.		12. Number of Native Medical Practitioners.		13. Number of Village Doctors.		14. Number of Small-pox Inoculators.	
	Hindu.	Mohammadan.	Male.	Female.	Male.	Female.	Male.	Female.	Hindu.	Mohammadan.	Hindu.	Mohammadan.	Hindu.	Mohammadan.	Hindu.	Mohammadan.	Hindu.	Mohammadan.	Hindu.	Mohammadan.	Hindu.	Mohammadan.	Hindu.	Mohammadan.	Hindu.	Mohammadan.
1. Bargachha cum Jola { Bargachha,	49	284	311	351	295	295	186	176	..	..	..	..	..	..	..	..	15	..	3	..	1	..	3	..	1	..
2. Nattoregunge,	172	50	427	157	36	23	13	12	..	..	..	..	..	..	..	..	265	..	..	..	..	..	..	..	..	..
3. Kanai Khali,	45	258	960	661	320	92	506	58	..	..	..	..	..	..	..	..	32	..	27	..	3	..	..	..	..	..
4. Upper Bazar,	150	198	578	375	59	69	67	41	2	1	..	..	1	1	..	..	51	..	62	..	..	..	..	..	..	..
5. Patuapara,	68	69	419	256	154	53	108	67	..	..	..	..	1	1	..	..	33	..	27	..	..	..	..	..	..	..
6. Mirpara,	13	39	80	117	29	19	33	20	..	..	..	..	..	..	..	..	1	..	2	..	..	..	..	..	..	..
7. Chak Vaidyanath, .....	..	..	21	32	27	28	25	17	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8. Ban Belghariya,	34	87	197	237	43	47	81	92	..	..	..	..	..	..	..	..	12	..	..	..	..	..	..	..	..	..
9. Bajurbhag,	44	10	80	65	45	28	45	38	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

1.	2.		3.		4.		5.		6.		7.		8.		9.		10.	11.	12.		13. 14.	
	Hindu.	Mohammadan.	Male.	Female.	Male.	Female.	Male.	Female.	Hindu.	Mohammadan.	Hindu.	Mohammadan.	Hindu.	Mohammadan.	Hindu.	Mohammadan.			Hindu.	Mohammadan.		
10. Harigachha,.....	37	84	87	19	39	25	28	19	...	...	...	...	...	...	...	...	1	...	...	...	...	...
11. Chatni Bhabini,.....	157	523	588	176	106	102	176	106	...	...	...	...	...	...	...	...	50	...	...	...	...	...
12. Panditgaon,.....	3	26	54	31	40	14	18	14	...	...	...	...	...	...	...	...	41	...	...	...	...	...
13. Rayer Ambatti,.....	135	98	510	163	124	107	163	124	...	...	...	...	...	...	...	...	41	...	...	...	...	...
14. Faridpur Ambatti,.....	2	16	45	57	22	17	12	8	...	...	...	...	...	...	...	...	1	...	...	...	...	...
15. Chak Ambatti,.....	29	49	90	90	75	90	75	90	...	...	...	...	...	...	...	...	9	...	...	...	...	...
16. Digba Patiya,.....	111	54	550	537	199	109	109	103	...	...	...	...	...	...	...	...	1	...	...	...	...	...
17. Lakhiraj Digba Patiya,.....	43	22	129	158	48	22	32	32	...	...	...	...	...	...	...	...	14	...	...	...	...	...
18. Bejpara Ambatti,.....	117	156	245	252	102	125	60	57	...	...	...	...	...	...	...	...	14	...	...	...	...	...
19. Khidragoon,.....	...	34	70	72	44	15	14	6	...	...	...	...	...	...	...	...	50	...	...	...	...	...
20. Dhakopara,.....	8	42	112	125	32	27	29	25	...	...	...	...	...	...	...	...	...	...	...	...	...	...
21. Talgachhi,.....	...	45	107	112	28	29	18	20	...	...	...	...	...	...	...	...	...	...	...	...	...	...
22. Pora Haguriya,.....	63	41	206	247	80	27	74	66	...	...	...	...	...	...	...	...	32	...	...	...	...	...
23. Haguriya,.....	45	63	215	242	83	42	81	50	...	...	...	...	...	...	...	...	25	...	...	...	...	...
24. Islabari,.....	28	44	164	187	37	43	43	45	...	...	...	...	...	...	...	...	5	...	...	...	...	...
25. Nipal Digbi,.....	67	37	269	200	88	39	62	58	...	...	...	...	...	...	...	...	45	...	...	...	...	...
26. Hajra Natore,.....	45	...	92	119	22	20	27	23	...	...	...	...	...	...	...	...	49	...	...	...	...	...
27. Gunerigaon,.....	48	27	52	50	50	45	25	25	...	...	...	...	...	...	...	...	8	...	...	...	...	...
28. Karota,.....	...	49	70	50	32	16	18	10	...	...	...	...	...	...	...	...	1	...	...	...	...	...
29. Baladkhal cum Dan- gapara,.....	50	109	650	360	150	110	103	49	...	...	...	...	...	...	...	...	40	...	...	...	...	...
30. Alapur,.....	55	162	270	209	114	52	54	55	...	...	...	...	...	...	...	...	18	...	...	...	...	...
31. Govindpur,.....	167	219	959	1098	346	279	414	384	...	...	...	...	...	...	...	...	58	...	...	...	...	...
32. Goadighi,.....	69	39	274	254	30	32	87	85	...	...	...	...	...	...	...	...	3	...	...	...	...	...
33. Kazipura,.....	16	16	82	87	31	19	24	20	...	...	...	...	...	...	...	...	1	...	...	...	...	...
34. Dharail,.....	26	31	176	221	58	42	49	44	...	...	...	...	...	...	...	...	40	...	...	...	...	...
35. Chak Aladi,.....	...	14	47	44	33	20	6	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...
36. Kagbariya,.....	25	2	64	66	33	18	12	13	...	...	...	...	...	...	...	...	...	...	...	...	...	...

1.	2.		3.		4.		5.		6.		7.		8.		9.		10.	11.	12.		13.	14.
	Hindu.	Mohammadan.	Male.	Female.	Male.	Female.	Male.	Female.	Hindu.	Mohammadan.	Hindu.	Mohammadan.	Hindu.	Mohammadan.	Hindu.	Mohammadan.			Hindu.	Mohammadan.		
72. Basudevpur,	27	22	9	116	45	25	15	27	...	...	2	...	4	...	...	...	2	3	...	...	...	...
73. Surya Bath, .....	...	19	49	31	18	21	11	12	...	...	...	...	...	...	...	...	...	1	...	...	...	...
74. Barirbhag,	34	36	105	142	18	27	14	17	...	...	...	...	...	...	...	...	...	6	...	...	...	...
75. Kutaripara,	19	22	107	110	35	39	42	32	...	...	...	...	...	...	...	...	...	3	...	...	...	...
76. Naopara, .....	...	21	50	47	24	8	25	12	...	...	...	...	...	...	...	...	...	1	...	...	...	...
77. Sonapatil,	32	70	280	145	45	30	35	25	...	...	...	...	...	...	...	...	...	2	...	...	...	...
78. Haladghar,	24	101	275	270	65	86	80	95	...	...	...	...	...	...	...	...	...	2	...	...	...	...
79. Iyarpur,	19	15	65	59	11	10	10	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...
80. Adilpur, .....	...	26	38	41	21	3	12	17	...	...	...	...	...	...	...	...	...	...	...	...	...	...
81. Brahmapur,	81	179	450	521	211	122	88	80	...	...	...	...	...	...	...	...	...	11	...	...	...	...
82. Karagaon, .....	...	46	79	108	34	26	40	38	...	...	...	...	...	...	...	...	...	2	...	...	...	...
83. Bashaliya,	61	101	503	576	501	510	194	249	...	...	...	...	...	...	...	...	...	2	...	...	...	...
84. Syamnagar,	44	9	87	101	25	...	31	37	...	...	...	...	...	...	...	...	...	...	...	...	...	...
85. Durgapur,	63	63	239	295	79	46	81	59	...	...	...	...	...	...	...	...	...	7	...	...	...	...
86. Mirzapur Digha,	83	36	305	342	106	125	152	151	...	...	...	...	...	...	...	...	...	30	...	...	...	...
87. Maj Digha,	10	126	328	412	125	115	158	103	...	...	...	...	...	...	...	...	...	4	...	...	...	...
88. Naldanga,	9	24	126	126	35	7	7	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...
89. Kistnapur Digha,	26	34	131	151	83	77	41	41	...	...	...	...	...	...	...	...	...	1	...	...	...	...
90. Dhoba Pukhariya, .....	...	28	72	80	28	4	10	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...
91. Nasaratpur,	33	33	138	142	42	48	35	23	...	...	...	...	...	...	...	...	...	...	...	...	...	...
92. Dhankora,	1	41	97	93	21	26	20	23	...	...	...	...	...	...	...	...	...	...	...	...	...	...
93. Chatarbhag, .....	...	36	55	67	11	14	14	14	...	...	...	...	...	...	...	...	...	...	...	...	...	...
94. Cheunkhal,	19	27	81	91	27	15	35	31	...	...	...	...	...	...	...	...	...	...	...	...	...	...
95. Ag Digha,	89	106	517	300	201	251	77	75	...	...	...	...	...	...	...	...	...	...	...	...	...	...
96. Sakharipara, .....	...	6	10	12	11	7	5	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...
97. Kashobariya, .....	...	13	27	20	10	5	4	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...
98. Kamariya,	9	6	29	17	10	7	6	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...
99. Pachamariya,	28	18	99	121	33	15	40	25	...	...	...	...	...	...	...	...	...	...	...	...	...	...

1.	2.		3.		4.		5.		6.		7.		8.		9.		10.	11.	12.		13.	14.
	Hindu.		Male.		Female.		Male.		Female.		Hindu.		Mohammadan.		Hindu.				Mohammadan.			
	Mohammadan.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Hindu.	Mohammadan.	Hindu.	Mohammadan.	Hindu.	Mohammadan.	Hindu.	Mohammadan.		Hindu.	Mohammadan.		
139. Shaidpur,	10	34	32	15	6	7	10	10	19	10	..	..	..	..	..	..	..	1	..	..	..
140. Ramkrishnapur,	1	23	34	43	14	17	19	17	19	19	..	..	..	..	..	..	..	1	..	..	..
141. Bihar, .....	..	21	30	29	27	12	23	23	19	..	..	..	..	..	..	..	..	1	..	..	..
142. Lengadaha,	56	7	9	12	3	4	7	7	..	..	..	..	..	..	..	..	..	..	..	..	..
143. Lochan Gour,	56	61	222	253	102	73	36	39	7	7	..	..	..	..	..	..	..	..	..	..	..
144. Gopinathpur,	1	56	92	72	37	39	40	27	11	11	..	..	..	..	..	..	..	2	..	..	..
145. Golabari, .....	..	27	57	63	26	24	15	11	..	..	..	..	..	..	..	..	..	1	..	..	..
146. Nagarpara Tetthulya,	18	41	114	123	40	41	23	22	..	..	..	..	..	..	..	..	..	4	..	..	..
147. Dhokarkul Basupara,	14	49	104	138	45	44	41	45	..	..	..	..	..	..	..	..	..	3	..	..	..
148. Harogati,	2	20	25	27	8	5	4	6	..	..	..	..	..	..	..	..	..	..	..	..	..
149. Chak Domadi,	1	47	80	100	54	100	60	72	..	..	..	..	..	..	..	..	..	1	..	..	..
150. Kanchoopara, .....	..	30	67	73	27	8	46	38	..	..	..	..	..	..	..	..	..	3	..	..	..
151. Joubani,	2	10	20	16	10	8	6	6	..	..	..	..	..	..	..	..	..	..	..	..	..
152. Bhalukgachhi,	5	195	358	325	85	90	60	50	..	..	..	..	..	..	..	..	..	8	..	..	..
153. Basudevpur,	3	11	35	40	6	7	6	7	..	..	..	..	..	..	..	..	..	..	..	..	..
154. Narayanpara, .....	..	51	108	97	91	77	69	57	..	..	..	..	..	..	..	..	..	..	..	..	..
155. Chandpur, .....	..	7	16	13	7	7	2	2	..	..	..	..	..	..	..	..	..	3	..	..	..
156. Aghari,	18	18	46	41	19	15	21	22	..	..	..	..	..	..	..	..	..	..	..	..	..
157. Bhatpara,	9	28	63	75	18	12	29	35	..	..	..	..	..	..	..	..	..	..	..	..	..
158. Danakuri,	1	11	42	34	10	7	18	14	..	..	..	..	..	..	..	..	..	..	..	..	..
159. Kuriyapara,	13	31	81	91	88	79	62	54	..	..	..	..	..	..	..	..	..	1	..	..	..
160. Ekdala,	4	72	162	156	23	17	64	58	..	..	..	..	..	..	..	..	..	2	..	..	..
161. Singardaha,	65	132	338	403	75	101	126	150	..	..	..	..	..	..	..	..	..	4	..	..	..
162. Singardaha Nengura,	33	51	204	224	51	56	60	54	..	..	..	..	..	..	..	..	..	42	..	..	..
163. Jangli,	34	45	126	163	54	39	65	46	..	..	..	..	..	..	..	..	..	31	..	..	..
164. Tebariya,	13	102	229	226	58	35	85	66	..	..	..	..	..	..	..	..	..	35	..	..	..
165. Hugalbariya,	7	45	128	177	30	10	52	24	41	
166. Bara Bhetua,	80	130	141	90	85	36	45	1	

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1.	2.		3.		4.		5.		6.		7.		8.		9.		10.	11.	12.		13.	14.
	Hindu.	Mohammadan.	Male.	Female.	Male.	Female.	Male.	Female.	Hindu.	Mohammadan.	Hindu.	Mohammadan.	Hindu.	Mohammadan.	Hindu.	Mohammadan.			Hindu.	Mohammadan.		
207. Barapukhuriya,	30	40	35	20	17	12	13	...	...	...	...	...	...	...	...	...	...	5	...	...	...	...
208. Hajari Krishnapur, ...	9	65	89	35	41	26	22	...	...	...	...	...	...	...	...	...	...	2	...	...	...	...
209. Matyapara,	29	39	132	58	34	46	57	...	...	...	...	...	...	...	...	...	...	4	...	...	...	...
210. Dumrai,	13	121	337	320	185	65	60	48	...	...	...	...	...	...	...	...	...	...	...	...	...	...
211. Hijali,	4	96	201	220	80	65	65	37	...	...	...	...	...	...	...	...	...	...	...	...	...	...
212. Kolabariya,	1	17	42	39	45	23	8	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...
213. Mahajampur, .....	...	43	125	76	35	26	40	34	...	...	...	...	...	...	...	...	...	...	...	...	...	...
214. Sonapatil, .....	...	10	22	26	9	7	10	12	...	...	...	...	...	...	...	...	...	...	...	...	...	...
215. Mazimpur,	2	7	21	18	17	16	5	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...
216. Thengamara cum Gha- zipur,	1	41	45	40	37	46	25	15	...	...	...	...	...	...	...	...	...	...	...	...	...	...
217. Chak Takinagar, .....	...	17	26	19	9	5	14	11	...	...	...	...	...	...	...	...	...	...	...	...	...	...
218. Sekharhat, .....	...	36	65	75	21	11	16	18	...	...	...	...	...	...	...	...	...	...	...	...	...	...
219. Dorabpur, .....	...	28	42	55	15	10	12	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...
220. Kathalbariya,	13	52	174	188	93	68	33	22	...	...	...	...	...	...	...	...	...	...	...	...	...	...
221. Kholabariya,	47	117	351	342	95	86	103	69	...	...	...	...	...	...	...	...	...	...	...	...	...	...
222. Ghazipur,	21	30	76	80	25	16	14	21	...	...	...	...	...	...	...	...	...	...	...	...	...	...
223. Srimampur,	23	27	109	109	45	47	28	31	...	...	...	...	...	...	...	...	...	...	...	...	...	...
224. Baguniya,	24	6	41	65	23	20	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
225. Barapara cum Beorkol, Gachha,	9	46	113	110	69	30	7	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...
226. Mahapura cum Narai Gachha, .....	...	30	49	37	24	17	16	21	...	...	...	...	...	...	...	...	...	...	...	...	...	...
227. Khagorbariya,	13	15	41	35	21	16	18	21	...	...	...	...	...	...	...	...	...	...	...	...	...	...
228. Kasbah Malanchi,	1	80	145	101	90	80	42	43	...	...	...	...	...	...	...	...	...	...	...	...	...	...
229. Hari Rampur,	7	20	57	66	20	10	15	19	...	...	...	...	...	...	...	...	...	...	...	...	...	...
230. Bil Gopal Hati,	16	7	48	49	23	13	5	21	...	...	...	...	...	...	...	...	...	...	...	...	...	...
231. Koalipara,	8	32	60	62	30	26	25	28	...	...	...	...	...	...	...	...	...	...	...	...	...	...
232. Ashtipara,	12	9	53	36	9	6	7	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...

1.	2.		3.		4.		5.		6.		7.		8.		9.		10.	11.	12.		13.	14.
	Hindu.	Mohammadan.	Male.	Female.	Male.	Female.	Male.	Female.	Hindu.	Mohammadan.	Hindu.	Mohammadan.	Hindu.	Mohammadan.	Hindu.	Mohammadan.						
271. Kataskhol,	5	10	32	28	14	13	7	11	7	...	...	...	...	...	...	...	...	...	...	...	...	...
272. Khidra Malanchi,	3	55	123	140	84	71	40	27	27	...	...	...	...	...	...	...	...	...	...	...	...	...
273. Madhavbariya,	10	31	81	83	44	34	4	8	8	...	...	...	...	...	...	...	...	...	...	...	...	...
274. Ibrahimpur,	3	28	61	63	59	20	37	40	40	...	...	...	...	...	...	...	...	...	...	...	...	...
275. Banial cum Balda } Ghati,	40	100	175	191	87	68	44	35	44	...	...	...	...	...	...	...	...	...	...	...	...	...
276. Balia Naopara,	1	43	62	60	18	25	12	15	15	...	...	...	...	...	...	...	...	...	...	...	...	...
277. Kechua Kora,	3	40	50	58	15	25	13	16	16	...	...	...	...	...	...	...	...	...	...	...	...	...
278. Amodpur,	8	30	38	37	15	20	17	14	14	...	...	...	...	...	...	...	...	...	...	...	...	...
279. Kerola,	38	74	209	217	38	22	89	72	72	...	...	...	...	...	...	...	...	...	...	...	...	...
280. Jarala,	33	22	75	81	51	42	38	25	25	...	...	...	...	...	...	...	...	...	...	...	...	...
281. Baghat,	12	18	35	41	27	24	21	19	19	...	...	...	...	...	...	...	...	...	...	...	...	...
282. Dogachhi, .....	...	50	72	82	41	31	35	22	22	...	...	...	...	...	...	...	...	...	...	...	...	...
283. Merigachhi, .....	...	36	50	58	31	21	20	17	17	...	...	...	...	...	...	...	...	...	...	...	...	...
284. Lotabariya,	32	78	202	191	58	65	120	87	87	...	...	...	...	...	...	...	...	...	...	...	...	...
285. Nandakiya,	34	41	129	135	60	54	22	24	24	...	...	...	...	...	...	...	...	...	...	...	...	...
286. Chak Dayarampur, ...	2	30	63	65	20	22	11	8	8	...	...	...	...	...	...	...	...	...	...	...	...	...
287. Bhat Kuja, .....	...	4	9	10	2	...	2	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...
288. Hat Govindapur, Ma- } da Garah, and Bara- } nipara, .....	...	40	65	70	45	40	33	31	31	...	...	...	...	...	...	...	...	...	...	...	...	...
289. Hybatpur, .....	...	71	141	147	42	35	20	28	28	...	...	...	...	...	...	...	...	...	...	...	...	...
290. Manikpur Tuisipara, ...	5	56	75	80	23	40	25	20	20	...	...	...	...	...	...	...	...	...	...	...	...	...
291. Aighari Isabpur,	4	8	12	10	15	20	10	9	9	...	...	...	...	...	...	...	...	...	...	...	...	...
292. Jelanda,	24	28	101	121	48	37	41	54	54	...	...	...	...	...	...	...	...	...	...	...	...	...
293. Mahananda Gachha, ...	23	31	85	162	78	30	12	10	10	...	...	...	...	...	...	...	...	...	...	...	...	...
294. Chak Aladat Khan, ...	6	24	52	60	40	25	15	20	20
295. Parkul,	9	58	98	110	41	62	30	37	37

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1.	2.		3.		4.		5.		6.		7.		8.		9.		10.	11.	12.		13.	14.
	Hindu.	Mohammadan.	Male.	Female.	Male.	Female.	Male.	Female.	Hindu.	Mohammadan.	Hindu.	Mohammadan.	Hindu.	Mohammadan.	Hindu.	Mohammadan.			Hindu.	Mohammadan.		
333. Rayer Halsä,	19	37	99	106	48	31	30	34	...	...	...	...	...	...	...	...	...	...	...	...	...	...
334. Rai Ghat,	2	11	40	62	35	16	8	11	...	...	...	...	...	...	...	...	...	...	...	...	...	...
335. Jhinäpara, .....	...	49	88	101	30	21	60	40	...	...	...	...	...	...	...	...	...	...	...	...	3	...
336. Govindanagar,	26	17	96	108	37	16	30	42	...	...	...	...	...	...	...	...	...	...	...	...	...	...
337. Baghröm,	41	48	153	225	45	35	40	51	...	...	...	...	...	...	...	...	...	...	...	...	...	...
338. Chaudhurir Halsä,	110	106	596	425	80	77	130	86	...	...	...	...	...	...	...	...	...	...	...	...	...	...
339. Bagua,	36	60	101	102	65	25	61	45	...	...	...	...	...	...	...	...	...	...	...	...	...	...
340. Pal Halsä,	30	25	60	55	40	32	33	22	...	...	...	...	...	...	...	...	...	...	...	...	...	...
341. Chalakola Abdullapur,	65	19	118	156	52	41	36	37	...	...	...	...	...	...	...	...	...	...	...	...	...	...
342. Püran Bazar, .....	...	18	32	28	22	27	7	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...
343. Mayesha,	19	19	64	64	18	5	17	20	...	...	...	...	...	...	...	...	...	...	...	...	...	...
344. Pang Chapliya, .....	...	5	4	6	2	2	4	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...
345. Farkhotabariya,	22	77	200	185	83	55	52	51	...	...	...	...	...	...	...	...	...	...	...	...	...	...
346. Pampara, .....	...	7	10	12	5	3	4	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...
347. Arjunpur,	39	16	108	122	40	33	32	22	...	...	...	...	...	...	...	...	...	...	...	...	...	...
348. Ag Aurail,	37	59	176	179	56	17	58	54	...	...	...	...	...	...	...	...	...	...	...	...	...	...
349. Achalkote,	7	33	112	127	20	15	60	86	...	...	...	...	...	...	...	...	...	...	...	...	...	...
350. Aghari Bhaturiya, .....	...	13	20	23	10	7	4	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...
351. Atghari Bamakiya,	23	85	229	221	129	107	88	75	...	...	...	...	...	...	...	...	...	...	...	...	...	...
352. Imaderpara, .....	...	22	56	53	11	3	10	20	...	...	...	...	...	...	...	...	...	...	...	...	...	...
353. Ulipur,	8	41	116	129	48	14	29	36	...	...	...	...	...	...	...	...	...	...	...	...	...	...
354. Odanpur,	1	9	17	22	7	3	5	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
355. Kaligon,	19	59	134	163	48	19	59	62	...	...	...	...	...	...	...	...	...	...	...	...	...	...
356. Kaimkola,	6	54	126	112	28	13	35	37	...	...	...	...	...	...	...	...	...	...	...	...	...	...
357. Kachutiya,	43	60	235	215	61	18	64	41	...	...	...	...	...	...	...	...	...	...	...	...	...	...
358. Kanthalbariya,	6	16	16	2	1	5	4
359. Kismat Baqibegpur,	23	49	50	21	10	10	19
360. Kujail,	1	31	64	75	22	5	23	32

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1.	2.		3.		4.		5.		6.		7.		8.		9.		10.	11.	12.		13.	14.
	Mohammadan.		Male.		Female.		Male.		Female.		Mohammadan.		Hindu.		Mohammadan.				Hindu.			
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.			Male.	Female.		
396. Chak Swarup Chand,	11	30	28	10	15	11	15	11	15	11	15	11	15	11	15	11	51	...	...	...	2	...
397. Chandrapur,	72	66	357	374	184	174	126	115	184	174	126	115	184	174	126	115	15	6	...	...	...	...
398. Chamari,	19	101	286	310	114	75	96	95	96	95	75	96	95	96	95	75	2	...	...	...	...	...
399. Chuniyapara,	16	4	43	47	19	11	8	13	8	13	11	8	13	8	13	11	...	...	...	...	...	...
400. Jumainagar,	3	66	184	206	81	34	67	67	67	67	34	67	67	67	34	67	47	...	...	...	...	...
401. Joari,	55	149	225	212	227	220	59	68	227	220	59	68	227	220	59	68	10	...	...	...	...	...
402. Dubarpura,	1	43	83	82	22	12	31	21	22	12	31	21	22	12	31	21	3	...	...	...	...	...
403. Dhulidanga,	2	138	247	282	57	12	167	168	57	12	167	168	57	12	167	168	3	...	...	...	...	...
404. Telup,	4	34	73	70	37	14	9	18	37	14	9	18	37	14	9	18	3	...	...	...	...	...
405. Dighalkandi, .....	...	3	10	11	4	2	1	3	10	11	4	2	1	3	10	11	...	...	...	...	...	...
406. Dighalkandi, Khola- bariya,	11	87	173	187	82	30	54	55	82	30	54	55	82	30	54	55	...	...	...	...	...	...
407. Dighalgaon,	75	2	201	182	82	51	57	43	82	51	57	43	82	51	57	43	13	...	...	...	...	...
408. Diyar Satriya,	4	55	111	108	28	8	9	11	28	8	9	11	28	8	9	11	...	...	...	...	...	...
409. Duddari,	45	36	140	166	50	38	36	36	140	166	50	38	36	36	140	166	...	...	...	...	...	...
410. Durga Baharpur, .....	...	25	56	48	17	22	20	21	48	17	22	20	21	48	17	22	3	...	...	...	...	...
411. Devottar Kalikapur, ...	13	21	67	56	10	11	15	18	56	10	11	15	18	56	10	11	1	...	...	...	...	...
412. Devottar Kumarkhali, ...	1	49	106	93	33	33	30	34	93	33	33	30	34	93	33	33	...	...	...	...	...	...
413. Devottar Garila,	2	23	52	69	25	13	26	18	69	25	13	26	18	69	25	13	...	...	...	...	...	...
414. Devottar Chandrakail, ...	2	30	72	74	5	5	49	36	74	5	5	49	36	74	5	5	...	...	...	...	...	...
415. Devottar Ramagari, ...	14	76	208	216	66	15	110	77	216	66	15	110	77	216	66	15	...	...	...	...	...	...
416. Dostanagar,	2	40	127	121	32	25	47	41	121	32	25	47	41	121	32	25	...	...	...	...	...	...
417. Dhanura cum Milki, ...	69	290	515	494	146	57	117	96	494	146	57	117	96	494	146	57	24	...	...	...	...	...
418. Naopara cum Chasa- para and Chanipara, }	46	125	316	298	72	20	53	44	298	72	20	53	44	298	72	20	8	...	...	...	...	...
419. Nagarpara, Kalam, ...	82	35	221	257	64	7	65	60	257	64	7	65	60	257	64	7	24	...	...	...	...	...
420. Najarpur, Kalam, ...	17	47	118	143	60	22	31	41	143	60	22	31	41	143	60	22	6	...	...	...	...	...
421. Nazirpur,	15	69	169	174	50	30	60	60	174	50	30	60	60	174	50	30	...	...	...	...	...	...

1.	2.		3.		4.		5.		6.		7.		8.		9.		10.	11.	12.		13.	14.		
	Mohammadan.		Male.		Female.		Male.		Female.		Mohammadan.		Hindu.		Mohammadan.				Hindu.				Mohammadan.	
	Hindu.	Mohammadan.	Male.	Female.	Male.	Female.	Male.	Female.	Hindu.	Mohammadan.	Hindu.	Mohammadan.	Hindu.	Mohammadan.	Hindu.	Mohammadan.			Hindu.	Mohammadan.			Hindu.	Mohammadan.
459. Barabak,	1	41	107	118	52	18	40	48	...	...	...	...	...	...	...	...	...	3	6	...	...	...
460. Barabariya,	15	77	244	251	85	38	68	68	...	...	...	...	...	...	...	...	...	3	6	...	...	...
461. Barai Gaoon,	91	112	306	293	49	47	59	73	...	...	...	...	...	...	...	...	...	7	7	...	...	...
462. Banpara,	9	40	139	132	28	25	29	27	...	...	...	...	...	...	...	...	...	14	14	...	...	...
463. Balakandi,	13	3	34	35	5	2	15	11	...	...	...	...	...	...	...	...	...	4	4	...	...	...
464. Bagh Bargachha,	67	41	212	277	76	44	64	60	...	...	...	...	...	...	...	...	...	4	4	...	...	...
465. Bahadurpur,	26	45	212	129	68	38	43	42	...	...	...	...	...	...	...	...	...	33	33	...	...	...
466. Vrindavanpur,	6	24	78	74	33	31	60	32	...	...	...	...	...	...	...	...	...	...	5	5	...	...
467. Bri Kasho,	106	158	510	641	198	123	156	135	...	...	...	...	...	...	...	...	...	...	35	35	...	...
468. Bri Garila,	24	88	239	299	71	26	56	53	...	...	...	...	...	...	...	...	...	1	1	...	...	...
469. Ber Gangarampur,	36	142	464	455	178	93	117	122	...	...	...	...	...	...	...	...	...	10	10	...	...	...
470. Berer Bari,	44	64	243	252	117	60	60	63	...	...	...	...	...	...	...	...	...	3	3	...	...	...
471. Shankarbag,	22	17	101	102	36	20	25	21	...	...	...	...	...	...	...	...	...	3	3	...	...	...
472. Shalikka,	16	89	193	212	81	40	39	61	...	...	...	...	...	...	...	...	...	2	2	...	...	...
473. Shivnathpur, .....	...	27	59	70	17	13	55	33	...	...	...	...	...	...	...	...	...	...	3	3	...	...
474. Shivpur,	21	39	103	104	34	24	26	23	...	...	...	...	...	...	...	...	...	6	6	...	...	...
475. Syamar Kol,	2	19	63	66	8	2	4	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...
476. Srihandi,	23	36	112	116	46	23	20	19	...	...	...	...	...	...	...	...	...	11	11	...	...	...
477. Sridharpur,	2	23	57	66	28	23	18	6	...	...	...	...	...	...	...	...	...	4	4	...	...	...
478. Sarapur,	4	21	50	48	21	12	8	2	...	...	...	...	...	...	...	...	...	1	1	...	...	...
479. Sabadari,	1	7	14	15	5	3	4	1	...	...	...	...	...	...	...	...	...	4	4	...	...	...
480. Sajura, .....	...	25	40	47	21	5	16	13	...	...	...	...	...	...	...	...	...	...	...	...	...	...
481. Saddhupara Chapalya,	39	49	124	164	51	18	25	26	...	...	...	...	...	...	...	...	...	2	2	...	...	...
482. Suryapur, Kalam,	27	41	144	168	45	22	59	51	...	...	...	...	...	...	...	...	...	7	7	...	...	...
483. Sonapur cum Rasufpur,	15	81	244	242	96	62	34	48	...	...	...	...	...	...	...	...	...	9	9	...	...	...
484. Hat Kadam Tali,	57	37	185	214	51	15	52	71	...	...	...	...	...	...	...	...	...	13	13	...	...	...
485. Hamid Kura,	2	30	64	76	37	22	10	16	...	...	...	...	...	...	...	...	...	1	1	...	...	...

TABLE II.—EXHIBITING various details relating to the Indigénous Elementary Schools mentioned in the preceding Table.

1. Number of Village in Table I.	2. Name, Caste, and Age of Teacher.	3. Number of Scholars.	4. Usual Age of Admission.	5. Usual Age of leaving School.	6. Language.	7. Instruction.	8. School-house.	9. Remuneration of Teacher.
3	Mohammad Sami ; Musalmán ; 45 years of age.	12	4½	12	Persian.	Instruction is given in the Persian language and literature through the medium of Urdu, beginning with the Amadnameh, Pandnameh, Gulistan, and Bostan, and going on to Joseph and Zuleikha, Insha-i-Yar Mohammad, Ragm-i-siak, &c. The course embraces some slight instruction in the grammar of the language, in the works of the most popular poets, and in the forms of letter-writing and rules of composition.	The school-house was built by Chaudhuri Dost Mohammad Khan, an intelligent Zamindar.	Dost Mohammad Khan provides and pays the teacher whose remuneration consists of two parts—a fixed monthly salary of four (4) rupees; and various perquisites including food, washing, and shaving which the teacher himself estimates at six (6) rupees a month, making his remuneration in all equal to ten (10) rupees a month. Two of the Chaudhuri's sons are scholars, and the instruction to the others is gratuitous. The Chaudhuri also employs a

1.	2.	3.	4.	5.	6.	7.	8.	9.
4 (a)	Nava Kishore Das; formerly a Kaivarta, now a Vairagi; 32 years of age.	50	5	10	Bengali.	<p>The children receive instruction in Bengali writing, and to a small extent in agricultural and commercial accounts. No books are used; and the only regular composition with which they appear to have any acquaintance is a corrupt form of the Bengali version of the <i>Saraswati Bandana</i> or Address of the Goddess of Learning, which they repeat prostrate in a body.</p>	<p>There is no school-house. In the dry seasons, instruction is given in the open air; and in the rainy season when I saw them, those boys whose parents could afford it had each erected a small shed of grass and leaves, open at the sides, and barely adequate at the top to cover one person from the rain.</p>	<p>Mualvi, an <i>almamus</i> of the Calcutta Madrasa, to teach his eldest son Arabic.</p> <p>The school is established and supported by Govinda Pal, a benevolent Mahajan, who himself assists in teaching. He pays the teacher four (4) rupees a month, and the scholars pay nothing, but provide themselves with pens, ink, and leaves to write on. Govinda Pal avails himself of the assistance of the teacher in his business as a Mahajan.</p>
4 (b)	Rash Chandra Sircar; Napit caste; 38 years of age; lame.	10	6	12	Bengali.	<p>Bengali writing and agricultural accounts without the use of books or any written composition.</p>	<p>The school-house built by Babu Kali Prasad Sukul, and it is also used as a place of entertainment for poor travellers.</p>	<p>The teacher receives six (6) rupees a month from Kali Prasad Sukul without the addition of any perquisites; and the scholars receive instruction gratuitously.</p>

34	Rammohun Bha- dra; a Kayastha; 45 years of age.	12	5	15	Bengali.	<p>Bengali writing and agricultural and com- mercial accounts. No books are used, but <i>Subhankar's</i> popular rules of arithmetic in verse and the <i>Saras- wati Bandana</i> also in verse, and in a very incorrect form, are committed to memory, the latter without being understood ex- cept in its general purport as a saluta- tion to <i>Saraswati</i>.</p>	<p>No separate school- house. The scholars assemble in any of the outer buildings of the Chaudhuri family who are the chief supporters of the school; and the same buildings are also applied to the purposes of worship, business, &c.</p>	<p>The teacher is paid by fees and perqui- sites. The fees amount in all to three rupees four annas (Sa. Rs. 3-4) of which 1-12 is paid in a fixed sum by the Chaudhuri family who have five children at school. The remain- ing sum is made up by the other scholars each of whom pays one (1) anna per month from the time of enter- ing school; two (2) annas from the time of beginning to write on the palm-leaf; three (3) annas from the time of beginning to write on the plantain leaf; and four (4) an- nas from the time of beginning to write on paper. The total monthly value of the perquisites is four (4) annas, and as these gifts are perfectly vo- luntary they do not vary with the age or progress of the chil- dren. The fees and perquisites together thus amount to three rupees eight annas (Rs. 3-8) a month.</p>
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1.	2.	3.	4.	5.	6.	7.	8.	9.
38	Baul Chandra Sircar; Kalvarta; 25 years of age.	20	8	16	Bengali.	Bengali writing and agricultural accounts, and a little instruction also in commercial accounts. No books are used.	The scholars meet in the <i>Chandi Mandap</i> of one of the principal families, where worship is also conducted and brahmins may take their meals.	The teacher is paid both by fees and perquisites. The fees are paid at the rate of one (1) anna per month at the age of admission and for teaching to write on the palm; two (2) annas on the plantain leaf; and four (4) annas on paper, amounting in all, with the present number of scholars, to two rupees six annas (Rs. 2-6). The only perquisite is food which is received from the parents of the children, the teacher visiting their houses in turn for that purpose. He values his food at about one rupee ten annas (Rs. 1-10) per month. The total remuneration is thus equal to four (4) rupees a month.
40	Hidayatullah; Muslim; 40 years of age.	6	6	No definite answer. The time	Persian.	The same course of instruction as that described in No. 3.	No separate school-house. The scholars assemble in one of the outer buildings of	This teacher is also paid both by fees and perquisites. The fees are given in a fixed

46	Jadab Chandra Pal; a Kayastha; 25 years of age.	16	10	15	of leaving school depends upon the pleasure of the scholars.	Bengali.	Bengali writing and accounts. No books used; nor any written composition, except the <i>Saraswati Bandana</i> .	The scholars meet in an apartment of the house of Jadu Muni Siddhanta, a Ghatak, the chief man in the village, and the same apartment is also used as a place of worship, of entertainment to travellers, and of reading and study by the members of the Ghatak's family.	Ram Chandra Chaudhuri, which is also employed for the transaction of village business.	sum of four (4) rupees per month by three families of Chaudhuri; and the perquisites which are also estimated at four (4) rupees, and consist of food, washing, & shaving, are given by one of those families.
								The teacher receives from his present number of scholars about two (2) rupees per month in fees, the rate to each scholar varying from one (1) to two, three, and four (2, 3, and 4) annas, according to his progress from writing on the ground, to writing on the palm leaf, on plantain leaf, and on paper. The teacher has also his meals in the houses of the parents, a perquisite which he values at one rupee eight annas (Rs. 1-8) per month; besides which he receives a present of four (4) annas, collected by subscription and partly paid in kind, at the annual festival, and occasionally a piece of cloth.		

1.	2.	3.	4.	5.	6.	7.	8.	9.
57	Swarup Chandra Sircar; a Kayastha; 30 years of age.	16	6 to 7	14 to 15	Bengali.	Bengali writing and accounts, with the use of the <i>Saraswati Bandana</i> .	Gagan Chandra Sircar, one of the principal inhabitants, allows one of the apartments of his house to be used as a school-room; and it is not applied to any other purpose.	The fees charged in the four stages of progress already described are for the first, one (1) anna per month; for the second, one (1) anna to the poor and two (2) annas to the rich; for the third, three (3) annas to the poor and four (4) annas to the rich; and for the fourth, four (4) annas to the poor and six (6) annas to the rich. The perquisites are estimated at four (4) annas per month, and the entire income of the teacher at five (5) rupees per month.
70	Gagan Chandra Sircar; a Kayastha; 35 years of age.	25	7	14	Bengali.	Bengali writing and agricultural accounts, with the <i>Saraswati Bandana</i> .	The school is held in the <i>Chandi Mandap</i> , or straw-built chapel, belonging to one of the principal families.	This teacher receives no perquisites. His monthly income, received in the form of fees, averages seven rupees eight annas (Sa. Rs. 7-8). He charges from one to two (1 to 2) annas monthly during the first and second stages of instruction; and from two to four (2 to

91	Guruprasad Kar; a Kayastha; 25 years of age.	10	7	16	Bengali.	The same as the preceding.	There is a separate school-house built by Bharat Ram Bhumik; and it is also used as a <i>Baitakhaneh</i> or place of recreation by his family. It was in a filthy condition when I saw it.	4) annas during the third and fourth stages.
100	Bhairab Chandra Bhaduri; a Brahman; 25 years of age.	25	6	18	Bengali. Persian.	In Bengali, writing and agricultural accounts. In Persian, the Pandnâme and Gulistan.	<p>This teacher is paid only by fees. During the first stage of instruction in Bengali he charges one (1) anna per month to each scholar; during the second, two (2) annas; he omits the third stage or writing on plantain leaf; and during the fourth</p> <p>This teacher is paid only by fees. During the first stage of instruction in Bengali he charges one (1) anna per month to each scholar; during the second, two (2) annas; he omits the third stage or writing on plantain leaf; and during the fourth</p> <p>He gets in fees two (2) rupees per month and in perquisites five (5) rupees more, the latter consisting of food, shaving, washing, and occasional presents.</p>	4) annas during the third and fourth stages.

1.	2.	3.	4.	5.	6.	7.	8.	9.
111	Rammohan Nandi; a Kayastha ; 51 years of age.	10	7	14	Bengali.	Writing and agri- cultural accounts, with the <i>Saraswati</i> <i>Bandana</i> .	There is no separate school-house. The children assemble in the house of Krishna Mohan Bhattacharya, a learned and respec- table inhabitant.	<p>stage he charges four (4) annas.</p> <p>In Persian, while teaching <i>Alif Be</i>, he charges four (4) annas per month; the Pand- nameh eight (8) an- nas; and the Gulistan one (1) rupee.</p> <p>The income from both sources averages seven rupees eight annas (Rs. 7-8) per month.</p> <p>Krishna Mohan Bhattacharya, altho' he has no children of his own at school, pays the teacher two rupees (2) per month; about an equal sum is received in fees; and about two rupees four annas in perquisites (Rs. 2-4) — in all per month six rupees four annas (Rs. 6-4).</p> <p>The first, second, and third stages of Ben- gali instruction are charged at two (2) annas, and the fourth at four (4) annas per month.</p>

140	Roshan Faqir; Musalmán; 50 years of age.	4	12	17	Arabic.	<p>This belongs to a class of schools which cannot be described except as Elementary; although Arabic, a learned language, is the language taught. Even the teacher does not profess to understand the language; and all that he really teaches is the <i>formal</i> reading of certain portions of the Koran used in the religious services of Musalmáns by Mollas. Those passages are equally unintelligible to teachers and taught, but the knowledge of their ceremonial use is indispensable to the office of a <i>Kach</i> or <i>Kath Molla</i>, i. e. common or pretended Molla, as it is contemptuously called. It is solely to qualify for this office that the instruction is given.</p>	<p>The teacher built the school-house at his own own cost with an outlay of three (3) rupees.</p>	<p>The instruction is gratuitous to the scholars; and the teacher receives no remuneration except what is derived from the respect of his coreligionists, and from increased employment as a Molla at marriages and burials.</p>
141	Haro Molla; Musalmán; 16 years of age.	3	12	15	Arabic.	<p>The preceding description applies.</p>	<p>The teacher gives instruction in his father's house.</p>	<p>The preceding remarks apply.</p>
166	Amin-ud-din; Musalmán; 25 years of age.	3	9	17	Persian.	<p>The instruction does not extend beyond the Pandnameh, Gulistan, and Bostan.</p>	<p>The school-house was built by Karim Ali Shah, a benevolent Musalmán, at an</p>	<p>Karim Ali Shah gives the teacher a fixed monthly allowance of one (1) rupee;</p>

1.	2.	3.	4.	5.	6.	7.	8.	9.
167	Ravi Sircar; Hindu; 21 years of age.	8	5 to 6	12 to 13	Bengali.	Writing and agricultural accounts. No books are used.	<p>expense of forty (40) rupees; and it is also used for prayer.</p> <p>The school is held in a <i>Baitlak-khana</i> belonging to Samas Molla, a respectable Musalman, and it cost five to seven (5 to 7) rupees in building.</p>	<p>and he receives in addition from the parents of the scholars perquisites equal to three (3) rupees per month. No regular fees are paid.</p> <p>The scholars pay fees at the rate of one (1) anna per month for instruction in the first and second stages of Bengali writing; two (2) annas in the third; and four (4) annas in the fourth. Samas Molla, the patron of the school, allows the teacher various perquisites estimated at three (3) rupees per month.</p>
178	Sheikh Barkatul-lah; Mussalman; 32 years of age.	5	7	10	Arabic.	Instruction in the formal reading of the Koran as described in No. 140; with this difference that the patron of the school professes the intention to have the scholars hereafter taught Persian and Bengali.	The school-house was built by Chamru Paramanik who has a grandson at school.	<p>Chamru Paramanik gives the teacher a fixed allowance of two (2) rupees per month; the fees at two different rates of two and four (2 and 4) annas amount to one (1) rupee per month; and the teacher farther receives his food gratis,</p>

199	Zia - ud - din ; Musalmán; 23 years of age.	2	13	17	Persian.	These two boys have already been taught Bengali and the for- mal reading of the Koran, and they are now going through the usual course of Persian reading, viz. the Pandnameh; Gu- listán; Bostan; Zu- leikha; Insha Málub; Insha Herkern.	The scholars are taught in the house of one of the parents.	The parents are the Mandal and Molla of the village who allow the teacher a salary of one rupee eight annas (Rs. 1-8) and food, &c., which are estimated, at two rupees eight annas (Rs. 2-8) making his remuneration in all four (4) rupees per month.	which he estimates at one rupee eight annas (Sa. Rs. 1-8) per month. His total in- come is thus four rupees eight annas (Sa. Rs. 4-8) per month. The scholars are taught to write only on palm-leaf and paper; not on the sand or on plantain- leaf.
211	Naim - ud - Din ; Musalmán; 26 years of age.	5	7	23	Arabic; Persian. Bengali.	In Arabic, the for- mal reading of the Koran; in Persian, the Pandnameh, Ha- riri Naneh, Gulis- tan, Bostan, &c.; and in Bengali, writing and agricultural ac- counts are taught.	The school-house was built by Durbari Sircar.	The teacher is paid by Durbari Sircar who has two children at school: the other children receive in- struction gratuitous- ly. The money al- lowance of the teacher is one rupee eight annas (Rs. 1-8) in addition to which he receives food, lodg-	

1.	2.	3.	4.	5.	6.	7.	8.	9.
218(a)	Adu Khunkar ; Musalman; 70 years of age.	4	7	12	Arabic.	Formal reading of the Koran.	The teacher instructs in his own house.	ing, clothes, shaving, washing, estimated at three (3) rupees per month. There are no regular fees, but each scholar pays five or six (5 or 6) rupees as a <i>salam</i> when he leaves school.
218(b)	Akram Shah Faqir; Musalman; 60 years of age.	6	7	12	Arabic.	Ditto.	Ditto.	Ditto.
218(c)	Masim Faqir ; Musalman; 30 years of age.	5	7	12	Arabic.	Ditto.	Ditto.	Ditto.
250	Ghazi Molla ; Musalman; 40 years of age.	4	14	18	Arabic.	Ditto.	The school-house which is also applied to the purposes of religious worship was built by Lal Mo- han Sircar.	The teacher receives no fees or fixed allow- ance, but Lal Mohan Sircar feeds, lodges, and clothes him, all which is estimated at one rupee twelve an- nas (Rs. 1-12) p.month.
272	Azim Sheikh ; Musalman; 25 years of age.	2	12	17	Arabic.	Ditto.	The teacher instructs in his own house.	The teacher receives no pay or perquisites from his scholars, not even <i>salam</i> when they leave. He gains his livelihood as a Molla.
404	Jatra Paramanik; Musalman; 80 years of age.	2	10	14	Arabic.	Ditto.	There is a separate school-house which	His scholars are a grandson and a grand

417(a)	Nazr Mohammad Molla; a Weaver; 60 years of age.	4	7	9	Arabic.	Ditto.	<p>was built not only at the expense of the teacher, but with his own hands. The materials cost two (2) rupees. The building is not applied to any other purpose.</p> <p>The school-house was built at the expense of the teacher; and it is also used for the general purposes of worship, entertainment of travellers, and village-concourse on occasions of public interest.</p>	<p>nephew from whom of course he receives no remuneration. He possesses a small independent property.</p>
417(b)	Nistar Molla; a Weaver; 40 years of age.	3	8	12	Arabic.	Ditto.	<p>The school-house was built by the teacher and it is also applied to the purposes above-mentioned.</p>	<p>The teacher receives no remuneration from his scholars: he gains his livelihood by farming.</p> <p>The teacher receives no remuneration from his scholars and teaches them for the sake of reputation as a Mollain which capacity he gains his livelihood.</p>

TABLE III.—EXHIBITING various details relating to the Indigenous Schools of Learning mentioned in Table I.

1. Number of Village in Table I.	2. Name, tribe, and age of teacher.	3. Number of students who are natives of the village and receive only instruction from the teacher.	4. Number of students who are natives of other villages and receive from the teacher instruction, food, and lodging.	5. Usual age of commencing attendance on the teacher's instructions.	6. Usual age of discontinuing attendance on the teacher's instructions.	7. Subjects taught and Books read.	8. School-house.	9. Estimated monthly value of presents to teacher.	10. Estimated monthly value of presents to students.	11. Estimated cost of the materials, viz. paper, pens, ink, and oil, expended by a single student in copying the books, or parts of books, read during an entire course of study.
9 (a)	Kartikeya Chandra Vidyantara; a Vatan-dra Brahman; 60 years of age.	4	11	10	32	1. GRAMMAR: The Sanscrit Grammar of Panini is that which is most generally used in this district. This pan-dit first teaches the <i>Bhasha Vritti</i> , a commentary by Purnashottama Deva on Panini's rules, omitting those which are peculiar to the dialect of the Vedas. He afterwards reads the <i>Nyasa</i> , an exposition of the <i>Asica Vritti</i> , itself a perpetual commentary on Panini's rules.	The school-house was built by the teacher at an expense of (12) twelve rupees.	Twenty (20) rupees.	Five (5) rupees.	Fourteen (14) rupees.

(XXX)

9(b)	Bhuban Mohan Tarkalankara; a Varendra brahman; aged 48 years.	1	3	10	32	<p>2. Law: Almost the only works on law that are taught are the <i>Tatvas</i> or Treatises of Raghunandana of Nadia; the only exception that I have met with being that of a pandit who with them also professed to teach the <i>Daya Bhag</i> of Jimutavahana. Of the <i>Tatvas</i>, those are almost exclusively taught, which prescribe and explain the ritual of Hinduism. This pandit, for instance, teaches the treatises on Lunar Days, on Marriage, on Penance, on Purification, on Obsequies, and on the Intercalary month of the Hindu calendar.</p> <p>1. GRAMMAR: The <i>Bhasha Vritti</i>. 2. Logic: The <i>Bhasha Parichhed</i>, a brief abstract of the system of Logic with definitions of terms, qualities, and objects; <i>Vyapti Pan-chaka</i>, on the neces-</p>	Ditto.	Twenty-five (25) rupees.	Two (2) rupees.	Ditto.
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1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
						sary or inherent qualities of objects; <i>Sinha Vyaghra</i> , a supplement to the preceding; <i>Vyadhi Karandharmabhinabhab</i> , the same subject; <i>Siddhanta Lakshan</i> , the same; <i>Abachhedok-tanirukti</i> , the same; <i>Vishesha Vyapti</i> , the same; <i>Pakshata</i> , on inferential propositions; <i>Sa-manya Lakshan</i> , on the definition of classes or genera; <i>Samanya Nirukti</i> , the same; <i>Avayava</i> , on syllogism; <i>Het-wabhash</i> , on fallacies; <i>Kusumanjali</i> , on the proofs of the divine existence, the properties of the divine nature, and the means of absorption into it; <i>Vyutpatibad</i> , an inquiry into the meaning of the radical portions and of the suffixes and affixes of words.				

18 (a)	Ramakanta Sarabhauma ; a Varendra brahman ; 36 years of age.	5	30	9	25 to 32	<p>1. GRAMMAR: The Bhasha Vritti, Nyasa, and Casika Vritti.</p> <p>2. LEXICOLOGY : The signification of the principal words of the language. The work universally used is the Amara Kosha, in which the words are arranged in classes.</p> <p>3. POETICAL LITERATURE : <i>Bhāṭī Kāvya</i>, on the life and actions of Ram; <i>Raghu Kāvya</i>, do.; <i>Megha Kāvya</i>, on the war between Siu-pata and Krishna, including lengthy discussions on military tactics and moral duties; <i>Naiśadha Kāvya</i>, on the loves of Nala and Damayanti including much information on the ancient dynasties and geography of India; <i>Bharavi Kāvya</i>, on the war between Yudhisthira and Durdjodhana.</p> <p>4. RHETORIC: <i>Kavya Prakasha</i>, on the rules of poetical composition.</p>	The school-house built by the teacher at an expense of fifty (50) rupees.	Two (2) rupees.	Twenty to Twenty-five (20 to 25) rupees.
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1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
18 (b)	Ramadhana Shiromani; a Varendra brah- man; 35 years of age.	4	11	9	25 to 32	5. LAW: The <i>Tat- was</i> of Raghunan- dana including the <i>Daya Tatwa</i> on In- heritance. 1. GRAMMAR: See the preceding de- tails. 2. LEXICOLOGY: See Ditto. 3. LAW: See Ditto.	The school-house built by the teach- er at an expense of fifty (50) ru- pees.	Twenty (20) rupees.	Two (2) rupees.	Ten to Fifteen (10 to 15) rupees.
25	Madana Mohana Vachaspati; a Varendra brah- man; 38 years of age.	3	5	7 to 9	25 to 30	1. GRAMMAR: See Ditto.	Ditto at a cost of fifteen (15) rupees.	Five (5) rupees.	One (1) rupee.	Ten (10) rupees.
38	Durgakanta Vidyavagisa; a Varendra brah- man; 65 years of age.	3	9	8	30	1. GRAMMAR: See Ditto. 2. TANTRA: The works classed un- der this name ex- plain the formulæ peculiar to the vo- taries of Shiva and the female deities by which they seek to attain superna- tal powers, and objects either good or bad for them- selves or others. The work taught	The school-house built by the teach- er.	Eight (8) rupees.	Eight (8) annas.	Forty (40) rupees.

45	Ramakanta Sindhanta; a Vaidika brahman; 48 years of age.	7	3	9 to 10	20 to 25	by this pandit is the <i>Tantra Sara</i> , an abstract compilation on these subjects. 3. VEDANTA: The Theology of the Vedas. The work taught is the <i>Vedanta Sara</i> .	Ditto at a cost of thirty (30) rupees.	Six (6) rupees.	One (1) rupee.	One (1) rupee.
46	Ramanatha Vidyavagisa; a Varendra brahman; 60 years of age.	5	3	15	25	1. GRAMMAR: Pāṇini as above. 2. POETICAL LITERATURE: <i>Natashadha; Megha; Hansa Duta; and Padanka Duta</i> —the two latter anatomy. 3. LAW: The Tatwas of Raghunandan and the Daya Bhag. 4. PURANAS: The sacred mythological poems especially the Sri Bhagavat.	Ditto at a cost of ten (10) rupees.	Three (3) rupees.	One (1) rupee.	Twenty to twenty-five (20 to 25) rupees.
70 (a)	Rama Sundara Vidyabhushana; a Varendra brahman; 60 years of age.	10	6	.....	.....	1. GRAMMAR: Pāṇini. 2. LEXICOLOGY: Amara Kosha.	The school-house built by the teacher.	Twenty-five (25) rupees.	Four (4) rupees.	Five (5) rupees.

1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
70 (b)	Siva Chandra Siddhanta; a Varendra brah- man; 40 years of age.	.....	.....	.....	.....	<p>3. POETICAL LITERATURE: <i>Bhatti; Hansa Duta; and Radha Madhaviya</i>, the last being amatory.</p> <p>4. LAW: The Tat-was.</p> <p>This pandit, after completing the usual course of study in his native district of Rajshahi went to Benares whence he returned about a month ago and now proposes to open a school and to teach the following branches of learning, viz. Grammar; Lexicology; Poetical Literature; Law; the Purans; and the Vedanta, in the works of which last he appears to be profoundly versed.</p>	.....	.....	.....	.....
70 (c)	Ramakanta Kaviraja; Vaidya; 82 years of age.	4	3	22 to 25	25 to 30	<p>This is a Medical School taught by two brothers who</p>	<p>There is no separate school-house. The teachers in-</p>	<p>A Vaidya, however learned,</p>	<p>A Vaidya's pupils receive no presents.</p>	<p>Sixteen (16) rupees.</p>

71	Kashikanta Kaviraja; Vaidya; 66 years of age.	4	3	10	20	are also respectable private practitioners. The students have previously acquired a knowledge of Sanscrit Grammar and General Literature, and begin in this school with the <i>Nidana</i> , the standard medical work of the country. They afterwards study Chakradatta by Chakrapani; Ratna Mala by Rankrishna; Dravya Guna by Narayana Dasa; commentary on do. by do.; Madha Mati; commentaries on the Nidana by Vijaya Rakshita and Siddhanta Chintamani; commentary on Chakradatta by Yashodhar; and Patyapatya — described as variously treating of the causes of disease; diagnosis; practice of medicine; and materia medica.	struct in their own house.	receives no invitations or presents.					Four (4) annas.
72	Sivaprasada Tarkatantra; a Varendra Brahman; 50 years of age.	4	3	10	20	1. GRAMMAR; Pāṇini. 2. LEXICOLOGY: Amara Kosha.	The school-house built by the teacher at a cost of fifteen (15) Rs.	Five (5) rupees.				

1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
72 (a)	Srinatha Sarvabhauma ; a Varendra brahman ; 48 years of age.	...	6	11	23 to 24	3. LITERATURE : Bhatti, &c. 4. LAW : Tatwas. GRAMMAR : Panini.	The school-house built by the teacher.	Three (3) rupees.	Four (4) annas.	About one (1) rupee four (4) annas.
72 (b)	Ramadasa Sindhanta ; a Varendra brahman ; 60 years of age.	...	8	12	32	1. GRAMMAR : Panini. 2. LEXICOLOGY : Amara Kosha. 3. LITERATURE : Bhatti, &c. 4. LAW : Tatwas. 5. BHAGAVAT GITA.	Ditto.	Twenty-five to thirty (25 to 30) rupees.	One (1) rupee.	.....
84	Kashinatha Vachaspati ; a Varendra brahman ; 42 years of age.	...	4	10 to 15	25 to 30	1. GRAMMAR : Panini. 2. LAW : The Tatwas.	There is no separate school-house; the teacher instructs in his own house.	This school was opened only four months ago and the teacher has yet to establish a reputation that will entitle him to invitations and presents.	.....	.....
86 (a)	Kashinatha Vidyankara ; a	12	6	12	25	1. GRAMMAR : Panini.	Ditto.	Twenty-five (25) rupees.	Three (3) rupees.	Thirty (30) Rs.

86 (b)	Varendra Brahman; 50 years of age.	1	3	12	24	2. LEXICOLOGY ; Amara Kosha. 3. Law ; The Tatwas.	Ditto.	Eight (8) rupees.	One (1) rupee.	Fifty (50) Rs.
86 (c)	Nilamani Nyaya Panchanana ; a Varendra brahman ; 25 years of age.	2	4	15	25	1. GRAMMAR ; Pāṇini. 2. LEXICOLOGY ; Amara. 3. Logic ; Bhāṣya Parichheda ; Vyapti Panchaka ; Siddhanta Lakshana, &c.	Ditto.	Seven (7) rupees.	One (1) rupee.	Forty (40) Rs.
86 (d)	Nandakumara Vidyabhushana ; a Varendra brahman ; 28 years of age.	2	...	10	22	1. GRAMMAR ; The Mughdhabodha of Vopadeva. 2. LEXICOLOGY ; Amara. 3. BHAGVATA GITA.	Ditto.	Seven (7) rupees.	One (1) rupee.	Ten to Fifteen (10 to 15) Rs.
86 (e)	Bharata Chandrasarva- bhauṃa ; a Varendra brahman ; 35 years of age.	2	4	12	25	1 GRAMMAR ; The Kalapa a grammar which is ascribed to the god Kumara ; Katantra Panjica by Trilochanadasa, a commentary on the Kalapa ; Kavireja, another commentary by Sushena Vidyabhushana ; and Parishista Prabodha,	Ditto.	Seven (7) rupees.	One (1) rupee.	Forty (40) Rs.

1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
100	Gangananda Bhattacharya ; a Varendra brahman ; 55 years of age.	7	2	10	18	a commentary on Katantra Parisishta a supplement to the Kalapa. 2. LEXICOLOGY : Amara. 3. LAW : The Tat-was.	There is no separate school-house; the teacher instructs in his own house.	Seventeen (17) rupees.	Eight (8) annas.	Four (4) Rs.
111	Kalinatha Vachaspati ; a Varendra brahman ; 45 years of age.	7	3	10	25	GRAMMAR : The Mugdhadbodha and the commentary of Rama Tarkavagisa. GRAMMAR : Mugdhadbodha.	Ditto.	Five (5) rupees.	One (1) rupee.	Two (2) Rs.
143	Radhamohana Goswami ; a Varendra brahman ; 82 years of age.	3	.....	...	...	GRAMMAR : Mugdhadbodha.	Ditto.	Superannuated and receives nothing.	.....	.....
170	Jagannatha Panchanana ; a Varendra brahman ; 37 years of age.	3	22	10	25 to 30	1. GRAMMAR : Pāṇini. Besides the Bhaṣya Vṛtti he uses Srishtidhara's explanation of that commentary. 2. LAW : The Tat-was.	The school-house built by the teacher at a cost of Fifteen (15) rupees ; it is expected to last from 20 to 30 years.	Ten (10) rupees.	Four (4) annas.	Forty (40) Rs.

279(a)	Krishnaprana Vidyabhusana; a Vaidika brah- man; 39 years of age.	5	15	10	32	1. GRAMMAR: Ka- lapa; Sandhi Vrithi, a Commentary by Durga Sinha on the Kalapa; Katan- tra Parisishta by Sripatidatta, a supplement to the Kalapa; Katantra Panica; Kaviraja; and Parisishta Pra- bodha. 2. POETICAL LIT- ERATURE: Bhatti; Padanka Dut; Ma- hanatak, a histori- cal drama on the actions of Ram; GopalaCharitra, po- etical history of the early life of Krish- na; Chandomanjari, on prosody. 3. ASTROLOGY: Jyotish Tatwa by Raghanandana, a summary of astro- logical knowledge; Jataka Chandrica, calculation of nati- vities; Satkritiya Muktavali, on luc- ky and unlucky days; Dipika, do.; Samaya Pradipa, do. 4. LAW: Tatwas. 5. MAHABHARATA.	Ditto at a cost of Ten (10) Rs.	Twenty- five (25) rupees.	Four (4) rupees.	Sixty (60) Rs.
279(b)	Rudreshwara Vidyabhusana; a	2	3	10	32	GRAMMAR: Kala- pa as above.	Ditto.	Seven (7) rupees.	Two (2) rupees.	Ten to Twenty- five (10 to 25) Rs.

1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
	Vaidika brahman; 58 years of age.									
279(c)	Devanatha Siromani; a Vaidika brahman; 37 years of age.	10	5	10	32	1. GRAMMAR: Ratnamala. 2. LAW: Tatwas.	Ditto at a cost of Ten (10) Rs.	Twenty-five (25) rupees.	Four (4) rupees.	Twenty (20) Rs.
279(d)	Kasipati Vidyabagisa; a Vaidika brahman; 40 years of age.	2	3	10	32	GRAMMAR: Panini.	Ditto at a cost of Twenty-five (25) rupees.	Thirty (30) rupees.	Four (4) rupees.	Fifteen (15) Rs.
279(e)	Kalisankara Sindhantavagisa; a Vaidika brahman; 30 years of age.	3	12	10	32	GRAMMAR: Kalapa.	Ditto, Ditto, but the apartments used for a school-house and for the accommodation of the students, belong to the dwelling house of the teacher and do not form a separate building as in other cases.	Twenty-five (25) rupees.	Three (3) rupees.	Ten (10) Rs.
328	Rajisora Tarakavagisa; a Varendra brahman; 38 years of age.	4	3	14	30	1. GRAMMAR: Ratnamala; the commentaries entitled Jiveshwari and Prabhava Prakasica. 2. LEXICOLOGY: Amara.	This pandit teaches in an apartment within the court of his own dwelling and built by himself at an expense of Twenty-five (25) rupees.	Ten (10) rupees.	One (1) rupee.	Thirty-six (36) Rs.

374(a)	Anandamayana Siromani; a Varendra brahman; 35 years of age.	2	11	12	30	3. LITERATURE : Bhatti; and Kumara Samhava, an incomplete poem by Kalidasa, on the incarnation of the god Kumara. 4. Astrology : Karma Dipika on lucky and unlucky days.	Do. Do. Do. and the apartment is also set apart for the purposes of hospitality to strangers.	Six (6) rupees.	One (1) rupee.	Eight (8) Rs.
374(b)	Ramakanta Vidyalkara; a Varendra brahman; 62 years of age.	5	10	12	25	1. GRAMMAR : Panini. 2. LITERATURE : Padanka Dut. 3. LAW : Tatwas.	Ditto at an expense of Fifty (50) rupees.	Ten (10) rupees.	One (1) rupee.	Five (5) Rs.
374(c)	Ayodhyanatha Siddhantava gisa; a Varendra brahman; 38 years of age.	1	12	12	25	GRAMMAR : Panini. 2. LAW : Tatwas.	Ditto at an expense of Sixty (60) rupees.	Six (6) rupees.	One (1) rupee.	Five (5) Rs.
445	Govindarama Vidyanidhi; a Varendra brahman; 70 years of age.	3		10	25	1. GRAMMAR : Panini. 2. LAW : Tatwas.	The school-house was built about 20 years ago at an expense of Two Hundred (200) Rs. the expense having been defrayed by a Kayastha, a spiritual disciple of the pandit.	Eight (8) rupees.	One (1) rupee.	Fifteen (15) Rs.

1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
447(a)	Bhawaniprasada Vidyabhushana; a Varendra brahman; 35 years of age.	6	10	10	25	1. GRAMMAR: Kalapa. 2. Law: Tatwas.	This pandit teaches and lodges his scholars in a house built by his father whom he has succeeded as a professor.	Ten (10) rupees.	Eight (8) annas.	Ten to Twelve (10 to 12) Rs.
447(b)	Sivanatha Vachaspati; a Varendra brahman; 42 years of age.	3	8	10	25	1. GRAMMAR: Panini. 2. Law: Tatwas.	This pandit teaches and lodges his scholars in a house built by his deceased father and brother.	He began to teach only eight months ago and does not yet know what encouragement he may expect in the form of invitations and presents.	.....	.....
447(c)	Kalinatha Vidyvalankara; a Varendra brahman; 38 years of age.	2	10	10	25	1. GRAMMAR: Panini. 2. Law: Tatwas.	The school-house built by the teacher.	Eight (8) rupees.	One (1) rupee.	.....
477	Bhuvanendra Vidyvalankara; a Varendra brahman; 52 years of age.	2	4	10	25	1. GRAMMAR: Panini; besides the grammatical works of this school previously cited, this teacher also uses the Dhatupradipa	The school-house built by the teacher at an expense of Fifteen (15) rupees, and it is also applied to the purposes of	Two (2) rupees.	.....	Twenty-five (25) Rs.

to
hospitality
strangers.

or Tantrapradipa, an illustration of Panini's list of roots with examples of their inflections by Matriya Rakshita, an ancient author, reputed to have been a native of the village of Majgaon, in the Nattore Thana of Rajshahi.

2. LEXICOLOGY :

Amara.

3. LAW: The Tithi Tatwas.

SUMMARY OF THE TABLES.

TABLE I.

Column 1.	The number of villages in the subdivision of Nattore, District of Rajshahi is 485.			
2.	The number of families in 485 villages is			
	Hindu families	10,095	}	30,028
	Musalman families	19,933		
3.	The number of individuals above 14 years of age in 30,028 families is			
	Males	59,500	}	120,928
	Females	61,428		
4.	The number of individuals between 14 and 5 years of age in 30,028 families is			
	Males	22,637	}	39,429
	Females	16,792		
5.	The number of individuals below 5 years of age in 30,028 families is			
	Males	18,442	}	34,939
	Females	16,497		
	The number of individuals of all ages in 30,028 families is			
	Males	100,579	}	195,296
	Females	94,717		
	The average number of inhabitants in each of 30,028 families is 6.503.			
	The proportion of males above 14 years to females of the same age is as 1000 to 1032.4.			
	The proportion of males between 14 and 5 years to females of the same age is as 1000 to 741.79.			
	The proportion of males below 5 years to females of the same age is as 1000 to 894.5.			
	The proportion of males of all ages to females of all ages is as 1000 to 941.7.			
	The proportion of the population above 14 and below 5 to the population between 14 and 5; that is, the proportion of those whom either infancy or mature age prevents from going to school to those who are of the school-going age, is as 1000 to 252.9.			
	The average number of individuals in each family being 6.503, and the number of Hindu families being 10,095, the estimated number of Hindus in Nattore is 65,655.8.			
	The average number of individuals in each family being 6.503, and the number of Mohammadan families being 19,933, the estimated number of Musalmans in Nattore is 129,640.1.			
	The proportion of Mohammadans to Hindus in Nattore is thus as 1000 to 506.4.			
6.	The number of Indigenous Elementary Schools in 485 villages is			
	Hindu schools	11	}	27
	Musalman schools	16		
7.	The number of Indigenous Schools of Learning in 485 villages is			
	Hindu schools	38	}	38
	Musalman schools	—		
8.	The number of families in which the children receive occasional instruction in reading and writing from parents or friends is			
	Hindu families	1277	}	1588
	Musalman families	311		
9.	The number of learned men exclusive of those who teach schools of learning is			
	Hindus	87	}	88
	Musalman	1		

- Column 10. The number of persons above 14 years of age, who have received a degree of instruction superior to mere reading and writing, but who are not included in the number of the learned, is 3255.
- 11. The number of persons above 14 years of age, who can either sign their names or read imperfectly, or who can do both, but who are not included in the number of the better-instructed, is 2342.
- 12. The number of Native Medical Practitioners is
 Hindu Practitioners 89 }
 Musalman Practitioners 34 } 123
- 13. The number of Village Doctors is 205.
- 14. The number of Small-pox Inoculators is 21.

TABLE II.

- Column 1. The number of Indigenous Elementary Schools in 485 villages in Nattore is 27.
- 2. The average age of the teachers of 27 Indigenous Elementary Schools is about 37½ years.
- 3. The number of scholars in 27 Indigenous Elementary Schools is 262.
 The average number of scholars in each of 27 Indigenous Elementary Schools is 9.70.
- 4. The average age of admission in the above 27 schools is about 8 years.
- 5. The average age at which the scholars leave 26 of the above schools is about 14 years.
- 9. The average remuneration of the teachers of 17 of the above schools (omitting 10 whose instructions are gratuitous or whose emoluments are so uncertain and fluctuating as not to be estimated) is about five rupees eight annas (Rs. 5-8) per month.
- There being 1588 families in which the children receive elementary instruction at home, allowing 1½ to each or 2382 in all, the proportion of those who receive elementary instruction at home to those who receive it at school is as 1000 to 109.99.
- The proportion of those belonging to the male population between 14 and 5 years who do not receive any kind or degree of instruction in letters, to those of the same class and age who receive elementary instruction either at home or at school, is as 1000 to 132.2.

TABLE III.

- Column 1. The number of Indigenous Schools of Hindu Learning in 485 villages in Nattore is 38.
- 2. The average age of 39 teachers of 38 Indigenous Schools of Hindu Learning is about 47 years.
- 3. In 37 Indigenous Schools of Hindu Learning (omitting one which has just been opened) the number of students who are natives of the villages in which the schools are situated, and who receive only gratuitous instruction from the teachers, is 136.
- 4. In 37 Indigenous Schools of Hindu Learning (omitting one which has just been opened) the number of students who are natives of other villages than those in which the schools are situated, and who receive from the teachers food and lodging as well as instruction, is 261.
- The total number of students in 37 Indigenous Schools of Hindu Learning is 397.
- The average number of students in each of 37 Indigenous Schools of Hindu Learning is 10.6.

- Column 5. In 35 Schools of Hindu Learning (omitting three respecting which the necessary information could not be satisfactorily ascertained) the average age at which the course of study is begun, is 11.
- 6. In 35 Schools of Hindu Learning (omitting three as above) the average age at which the course of study is completed, is 27.
- 7. In 35 Schools of Hindu Learning (omitting three as above) the average period occupied in prosecuting a complete course of study, is 16 years.
- 8. The average cost of 19 school-houses is about 25 rupees.
- 9. The average estimated monthly value of presents made to each of 33 teachers of Schools of Hindu Learning on formal public occasions is about 13 rupees.
- 10. The average estimated monthly value of presents made to the students of each of 32 schools of Hindu Learning is less than 2 rupees.
- 11. In 31 Schools of Hindu Learning the average estimated cost of the materials, viz. paper, pen, ink, ochre, and oil expended by a single student in copying the books or parts of books read during an entire course of study, is about 20 rupees.

Assuming that the 39 teachers of Hindu Learning, the 88 learned men who are not teachers, the 397 students of Hindu Learning, the 3255 persons who have received a degree of instruction superior to mere reading and writing, and the 2342 who can merely sign their names or read imperfectly, in all 6121 individuals, constitute the whole of the instructed male adult population of Nattore; then the proportion of the uninstructed to the instructed male adult population of Nattore is as 1000 to 114.6.

F I N I S.

